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The Woodstock Letters
VOL. LVIII. No. 2.

A TRIP TO THE HOLY MOUNTAIN OF ATHOS*

Rev. Nicholas Apack

Note—Rev. Nicholas Apack accompanied Msgr. d'Herbigny to Mt. Athos in October 1927. To render the account of the people and places of Mt. Athos more intelligible, the following article written by Boris Apreleff, a member of the Russian Church is supplied. The descriptive account from the pen of Apreleff appeared in the November 1927 issue of the *Irenikon*, a Monthly Bulletin published by the monks of the United Churches.

The Holy Mountain of Athos

The peninsula on which we find the holy mountain of Athos, is at the southeastern extremity of three strips of land that extend into the Aegean Sea between the shores of Macedonia and the island of Salonica. The whole peninsula is inhabited by a small nation of monasteries, free from all mundane interference and covering a territory about fifty miles long and twelve miles wide. The mountain rising about 6500 feet above sea level stands on the southern part of this tongue of land.

History tells us that the place was known as Acti, about twenty centuries before Christ. When the Greeks took possession of it, the name of Appolloniada replaced the old title until the present name of Athos was given it shortly before the birth of Our Lord. About 494 B. C. when Xerxes, king of Persia, marched his armies against the Greeks, he dug a canal through the northern part of the peninsula for his fleets and that water-way can still be seen there, marking the northern limit of the monastic territory and hemming it in on all sides by water. The canal itself has been named after the Blessed Virgin, Mother of God and Protectrix of Mt. Athos. Later in the reign of Alexander the Great, that general is said to

* Translated from the *Lettres de Fourvière* by Mr .Francis J. Heyden,S. J.

have encamped his forces for several days near the present village of Karea. One hundred and sixty years before the present era, the whole land fell under the sway of the Roman conquerors and was destined to remain in subjection until the formation of the Eastern Empire.

In the history of the Orthodox Church of the east, there is a legend to the effect that the Blessed Virgin in company with St. John the Evangelist and some other disciples set sail in a vessel which Lazarus, then Bishop of Cyprus, whom Christ had raised from the dead, had given her. The boat was headed for Hiberia, then a Persian province which Providence had reserved as a land for Mary's special protection. But in the midst of a violent storm, the Mother of God heard a voice saying, "Preach the Gospel in the land where the vessel will find refuge; Hiberia will be brought to Christ by other means." The ship was driven by the waves to the shores of Athos where it landed on the beach of Clement, the present sight of the monastery of Hiberia. Our Blessed Mother was the first to spread the tidings of Christianity in those parts. The whole people, even the pagan priests of Apollo whose temple stood on the very extremity of the peninsula, received Baptism. Then leaving one of her followers to instruct the new Christians, the Blessed Virgin returned to Jerusalem, but not without promising to make the Holy Mountain her favorite shrine until the end of the world. In the year 54, St. Paul came to the little hamlet in Macedonia, which today bears the name of Jericho, but he never set foot on the peninsula, perhaps because Christianity was already flourishing there. We can find no accounts of the persecutions at Athos under Decian and Valerian, but we have learned that in 313 during the reign of Constantine the Great, a numerous flock of Christians thrived there under the guidance of Bishop Macarius. Julian the Apostate fell upon Athos, but after his death in 363, the first great monastery called Vatopede, was founded.

Plokidia, daughter of the Emperor Theodosius is said to have visited Mt. Athos and stayed at the monastery of Vatopede. The Blessed Virgin commanded her in a vision that henceforth the peninsula should be reserved

for the monks and that no woman should violate its cloister. Since that time the request of Our Lady has been carefully kept and a legend told by the country people threatens instant death to the woman that breaks that sacred precept.

In the sixth century the barbarians swept over Athos. In 676 while the Byzantines were in arms against the Arabs, the monks fled from the followers of Islam and took refuge on the Holy Mountain. In 681 there came from Rome a monk named Peter who was the first of the Eremites ever known at Athos. He died in 734 during the time of Leo the Isaurian, and his relics were found in 880. Later came the complete destruction of Athos.

Since all previously mentioned facts are gleaned principally from the legendary tales of the country, only from the year 960 when Athanasius became abbot of a monastery there, can we begin a sound historical account of the mountain.

In 963 there were over 50,000 monks living in 180 religious houses and since that time Mt. Athos has been the fountain head of Orthodox Monasticism.

The first Russian to set foot upon Mt. Athos was Antipa, who became a religious under St. Anthony and in after years with the aid of the celebrated Laura of Cavernes, he himself became the founder of the Russian monastery of Kief.

Between 1204 and 1261 the Crusaders caused dire prejudice against the monks of the Holy Mountain. In 1275 when the emperor Michael VIII Paleologue, returned to the supremacy of Rome, he wished to bring Athos back to the Western Church. But this decree fostered great misery, for the monks refused to submit. The whole community of Vatopede were hanged; several solitaries were slain: the members of the priory of Hiberia, were drowned and twenty-six monks from the monastery of Zograf were burned alive.

In 1453 Mt. Athos passed into the domain of the Sultan and soon the destructive hands of the new master were felt by the monks. But the Russians, who were prompt to prove themselves the heirs of the Byzantines, stood firm as the protectors of the Orthodox Church, and

the effects of their charity and generosity were soon manifest at the Holy Mountain.

In 1770 Greece rebelled against the supremacy of the Turk and for five years, amidst bitter persecution the Sultan, Mahomet II, strove to raze to the ground every monastery on Athos; only the powerful arm of the Russian was able to intervene in 1829 and force the Ottomen to grant special privileges to the Monks. A treaty signed at Berlin provided a semi-autocratic government for Athos which was later confirmed by the treaty of Sevres. To-day the Holy Mountain although subject to Greece, still has its own special rule.

The monks of Athos are scattered over the peninsula through twenty large monasteries, all different either in form of rule or in denomination. Some live in community, others live by themselves like the ancient fathers of the desert. Each monastery represents its own particular nationality, whether Grecian, Bulgarian, Serbian or Russian. Those who live in community and have a vow of poverty, are governed by an Abbot or Higoumen, while the hermits, who are masters of their own goods, still resort to the Council of the Elders. Each one of the solitaries lives a very independent sort of life, providing his own sustenance and cooking his own meals.

On the lands belonging to the monasteries, smaller priories are allowed to be built. Some few have chapels of their own, but others, where the monks live in separate cells (loca quietis) have a common place of worship. But even outside this category there are ths solitaries of whom some are without chapels of their own while others who are known as the United Hermits, have established a chapel for common use. Each monastery harbors from fifty to 2,000 monks; the priories from twenty to 300 and the cells or "loca quietis" number from five to 100.

There are still a few hermits left on Mt. Athos, along with some travelling monks or mendicants. Groups of two or three hermits dwell in huts or grottos and make all their devotions in neighboring chapels. Such recluses live in complete solitude, with a special blessing from their superior for that kind of asceticism. Those who

travel are bound by a special vow to canvass the countryside and never to stop, except for the sake of health. The mendicants live exclusively on alms. For reasons one can readily see, the common life of the Cenobites is more conducive to sanctity.

The vigorous rule of Mt. Athos is founded upon the customs of the Ancient Fathers. The old ecclesiastical method of telling time by counting twelve hours between sunrise and sunset is still kept by all except the Priory of St. Andrew which has adopted the European system. After Vespers the monk retires to his cell where he says his rosary. Novices have 400 short prayers to say; the professed with simple vows, 600; the regular monk, 800; and solemnly professed 1,200. On fast days, usually Monday, Wednesday and Friday, one meal is served without fish, oil or wine. Meat is never eaten on fast days. For the first two days of Lent the monks go entirely without food; on the Wednesdays following they take only bread and water. Furthermore the monks of Athos observe three other seasons of fasting which are not kept in the Roman Church. On ordinary days the meal is fish, oil and goat's milk. Once a year each monastery celebrates the feast of its patron saint. On these occasions Vespers begin at six o'clock in the evening and last until the same hour in the morning. The dead are always buried without coffins.

The religious life of the monks is very secluded and practically unknown to Roman Catholics. Hence it is hard to understand clearly the spirit that reigns among the monks; especially since visitors are always implored never to reveal any heavenly manifestations that they have seen there.

Monseigneur d' Herbigny's Visit to Mount Athos.

On the 13th of September, 1927, I sailed from Constantinople aboard the Vesta of Lloyd Tristino, to Salonica where I was to meet Msgr. d'Herbigny. He intended to visit the Greek and Russian monasteries of Mt. Athos and I was to accompany him, as interpreter.

On the feast of St. Therese of Lisieux, whom we had chosen as patron of our trip, we took passage on the

Miouli. The vessel was scheduled to sail from the Pyreus to Alexandria, making several stops along the coast of Macedonia, eastern Thrace and at some of the islands in the Aegean.

Among the many passengers we noticed some Greek and Russian monks from Athos. They were the merchant-monks who were now on their way home after selling all their wares and merchandise in their private shops at the local market of Salonica. The Msgr. was determined to see that market and above all the shop kept by the monks of Athos. When we visited it, the chief feature that drew our attention, was the remarkable contrast between the artistic taste of the Greeks, who still preserve the stamp of the Byzantine era, and that of the Russians who are thoroughly modernized and European. For instance side by side with a pious painting of Christ in the Praetorium, hung the picture of the Madonna, unveiled and done in such gaudy colors that the image suggested an actress rather than the Mother of God.

The conduct of these merchant-monks had given us a very commonplace impression of the interior life fostered by the monks at Mt. Athos, that great hearth of Eastern Monasticism. Visitors who came to the shop to be edified by the sacred paintings of the monks were shocked by a sight anything but becoming, in a restaurant near by.

The monks displayed a quaint implement, which greatly amused Msgr. Louis Petit, Bishop of Athens and a frequent visitor to the Athonic Library. Europe is entirely unfamiliar with the little tool, and even I, an Oriental, looked upon it for the first time. It was a sort of wooden fork which the monks use to scratch their backs when troubled with certain parasites.

Because of a large load of freight, the ship did not weigh anchor until two o'clock in the morning of Oct. 4th. Our voyage was pleasant and the sea remained calm all the way. Perhaps we are indebted for such a blessing to St. Nicholas the patron of sailors whose image with a little vigil lamp before it was kept in the main cabin of the vessel.

About ten o'clock in the morning we landed at Daphni,

a port at the southern extremity of Athos. The officials bowed low in reverence at the sight of Msgr. d'Herbigny's passport, but since mine was a Turkish one from Nikolaki, they offered me no respect at all. However, all travellers from Constantinople are objects of suspicion in this part of Greece where the people are in constant dread of communism. My passport was held by the police until my departure. Fortunately I spoke Greek and the officer who had charge of me was a former pupil of the Marist Brothers at Metelin. When those troubles were over and we had eaten a hearty breakfast at the inn, we were ready to take to our mules and make our way into the magnificent country. Picking our way along the overgrown paths of the valleys, we passed endless tracts of laurel, oak, maple, chestnut and pine. On the broad ledges of the mountain we beheld a few lonely houses, priories and little hamlets; on the promontory we could distinguish the great monasteries, ten upon the eastern side and ten upon the western; while off in the distance Lemnos, Thasos and Samothrace lay like blurs on the horizon. The sight was charming enough, but as for ourselves, we were ever in dread of breaking our necks at the least misstep of the mules.

After three hours of travelling, we reached Karyès a little metropolis in the center of the peninsula. This town is the seat of civil and religious government, besides being the chief source of such foodstuffs and supplies as the monasteries do not produce. Most of the shops were owned by the monks. While in quest of the grocer monk we found the shops of the cobbler monk and the tailor monk.

The Patriarch of Phanor had given us a letter of introduction for the Epistasia of Karyès: it ran thus: "Basil by the grace of God, Bishop of Constantinople, the new Rome, and the universal Patriarchate, sends greetings and the peace of God to the venerable authorities and representatives of the community of the Holy Mount, beloved children of the Lord; We warmly recommend the bearers of this note, The Rev. Catholic Bishop, Michael d'Herbigny, director of the Oriental Institute of Rome who comes with Fr. Nicholas Apack to visit the Holy

Places. We are confident that these distinguished guests will be cordially received and be given every possible attention during their visit. May the grace and mercy of God be ever with you".

Now what was this Epistasia of Karyès to which we were recommended by "His Holiness"? Without the consent of the Epistasia no one can visit a monastery. According to a tradition jealously preserved among the patriarchs of Constantinople, who still hold supreme authority over the Holy Mountain, no more than twenty great monasteries can be founded on Mt. Athos. All newcomers must become dependents to one of the original twenty and assume the title of lesser priories. The monasteries are Grecian for the most part, though there are three left that represent other nationalities, the Serbian Khiliandrion, the Bulgarian Zographos and the Russian St. Pantaleon. The Epistasia is the grand council consisting of representatives from each one of the twenty monasteries. The head of the council is called Protatos. He with four other members constitutes the executive body of the council. The executive body keeps the seal of Athos. It is a very peculiar seal, divided into four parts so that each of the four members receives one part, while the Protatos keeps the instrument in which the seal is set. Thus the Protatos can never affix the seal of the council without the presence and consent of the other four members.

The Epistasia however has only spiritual authority; the civil government has been taken over by Greece and put into the hands of a military official, whose duties are strictly confined to civil matters.

We received an audience with the venerable Chapter on Oct. 4th at about 4 o'clock in the afternoon. According to custom we were first served with a luncheon of sweetmeats and coffee, or water if we preferred it. The Epistates were all seated before us on sofas, while we took our places beside the Protatos on a couch elevated above the others and directly beneath a picture of Pangia. Near him on a lower sofa sat his clerk. After a short conversation in Greek about Rome and the Eastern Church, the clerk solemnly read the patriarchal letter. Then he

wrote another letter which we were to present at the various monasteries. Admitting a few changes he merely recopied the patriarch's letter. He read it; the four Epistates nodded approval and surrendered their parts of the seal. The clerk took the stamp from the Protatos and after inserting all the parts, impressed the seal upon the letter and gave it to us.

Our audience ended about 8 o'clock and the nearest monastery was Koutoulmousios whither we were conducted by a monk. The same style of reception awaited us. The porter took our letter from the Epistasia to show it to the abbot and led us into the guest quarters or Xenodochion. There like all the visitors, we had to wait for an introduction to the council or Afendarion. Damascene, the abbot received us very politely, ate supper with us and on the morrow accompanied us on our visit of the monastery. During all the thirty-two years since his entrance at Koutoulmousios he had made only two trips to Salonica. He had been an army officer, but even as a monk he was serious and taciturn almost to an extreme. His every action reminded us of the old military monks who as we learned from a Greek aboard the "Mioulis", took the monastic habit because they found no other way to insure their salvation.

Order was the first rule of this monastery. Silence reigned supreme. Reading was had during meals. We were greatly edified by the sacristan and his pious conversation and by the younger monks who upon returning to the monastery came and knelt even in our presence, to ask the abbot's blessing.

Unhappily the same cannot be said of all the other religious communities, especially those who have a special rule of life. There are two kinds of monastic communities on Mt. Athos. There are the Cenobites, who occupy eleven of the monasteries and who follow a common form of life with one superior at their head. They live in strict poverty and perpetual abstinence. The remaining nine monasteries belong to the Idiorythmics who follow a peculiar system of rules and constitutions. They are the only ones who eat meat outside of the Lenten Season.

As far as I could notice, the idiorythmic monastery is

made up of a number of independent communities, forming several small religious houses, within the walls of one great monastery. Each one occupies from six to ten rooms and consists of about a half dozen monks with a gherondas or elder over them. The superior of each group governs his charges in absolute independence. But apart from the little groups, the idiorythmic community has a number of independent monks, some acting as epitropes or ministers, who take charge of the general needs of the house; others as sacristans who provide for the church and the religious services, others as free monks who deserted their own group because their elders were dead at the time of their profession, or because of some disagreements which they had with them. Thus we find some monks leading a sort of a community life, and others preferring the freedom of solitude. However the free monks and those in communities have some things in common. All are required to take part in the Divine Office; though one monk confessed that sometimes, especially at night, the only one attending the office was the presiding priest. On great feasts all the monks, free or otherwise, assemble in the refectory for dinner. Matters of common importance are always referred to a council of six or ten members, according to the size of the community. Lastly there is one common bond uniting all in the epitrope who furnishes all alike with bread, oil and vegetables, with wine and kindling wood to keep them warm, with soap and a meager allowance of money. These monks are permitted to keep for their personal needs any money that they can earn by dint of toil or profitable trading.

From the Cenobite house of Koutoulmousios we set out for the Idiorythmic monastery of Iviron which was founded by the Georgians or the Iberians.

When leaving any monastery the visitor was allowed the use of a boat or mule for his journey; though custom also provided that he slip a little tip into the hand of his guide.

Young Andrew, the muleteer who conducted us to the monastery of Iberia, was eager to do any favors for any Catholic priest. He had been imprisoned at Boudja,

near Smyrna, during the late Greco-Turkish war and was now only too willing to show some gratitude for the attention he had received from the Sisters of Charity and a Catholic curate who had visited and helped him. Our guide from Iviron to the monastery of Stavro Nikita was a stranger to such a spirit of amiableness. In order to reach home before dark he took advantage of several shortcuts through the dense underbrush in the course of which the Monseigneur received a severe gash on his hand and I, several scratches on my face.

Generally these muleteers were fond of chatting. All of them were well stocked with tales and legends about the many prodigies that had taken place at various shrines along the way. Andrew showed us a spot where the Panagia had appeared to a poor waif whom the porter of Iviron had refused a morsel of bread. "Take this florin", Our Lady said, "and give it to the porter at the priory; then you will have your bit of bread". The promise was fulfilled, but the porter dared not keep the florin that had come from Heaven. He brought it to his superior who immediately called the council together and decided to hang the coin beneath an image of Panagia. On our visit to the chapel of Iviron, the monks pointed to a coin hanging beneath a picture of Our Lady and said that it was the miraculous florin.

There are numerous legends telling how miraculous statues came to the Holy Mountain during the persecutions of the Iconoclasts. One night the monks saw a light bobbing up and down on the waves and when they drew near, it fled from them. The Blessed Virgin told them that only a certain holy monk could rescue her image from the waves. The monk picked up the statue and carried it at the head of a procession into the monastery. Inside the statue a note was found giving the name of the family that had tried to save it from the destructive hands of the Iconoclasts.

No sooner had we stepped inside the walls of Iviron, an idiorythmic monastery than we noticed a difference in rule. In the chicken yard of Koutoulmousios, we saw nothing but roosters, while here we discovered several hens. So then the law forbidding even female animals

on the Holy Mountain did admit some exceptions. The ban was originally intended to forestall any temptation to make money by breeding live stock.

Our reception if not cordial was at least polite. We stayed only a few hours, while the Monseigneur glanced over a few manuscripts in the library. Besides we had arrived during the afternoon siesta which the monks, who must spend the greater part of the night in choir, were scrupulously taking as a necessity of precept and rule. On the other hand before any visitor can use the library, even with a recommendation from "His Holiness", he has to undergo a thorough tubbing. That ordeal is not prescribed for the monks themselves, though they always carry about with them a surplus quantity of mud and dust. The library was deserted and if you were to show surprise at such neglect, the reply would be "We are here to pray not to work". But still between the times for singing the office, the monks find many idle moments to recreate on the balconies or on the stone benches near the front gate of the monastery; and when they meet visitors who can speak their language they are not loath to torment them with questions on politics and other worldly topics.

Late in the afternoon of the following day we came to Stavro-Nikita, an idiorythmic monastery like Iviron. A monk wearing a working-habit, approached and greeted us very pleasantly. His hands and clothes smelled of wine for he had just been working in the wine press. Great was our astonishment to see the same monk take the superior's place at supper. He was quite amiable and soon had us very much at our ease. The other monks also came to keep us company during the meal. One old monk expressed great surprise on hearing that gold coins were practically out of circulation in Constantinople and that pure olive oil was a thing of the past.

We spent the night in a single room furnished with two beds. Some Japanese powder which I had brought from Constantinople gave us perfect security from any unwelcome insects. The law of Mt. Athos never barred entrance to lice and other pests.

As usual we said Mass in our own room and then had

our tiny cup of coffee which constituted the breakfast in all monasteries. Bread is never eaten at breakfast, though on rare occasions a bit of sweetmeat and a glass of water is added to the meager cup of coffee. After that little refreshment we had to go hungry until dinner. Then I really appreciated a piece of advice offered by the Friar Visitor of Christian Schools at Constantinople. He warned me to take along a supply of preserves for self preservation, because the ordinary fare of bran and corn bread soaked in olive oil, is also served to visitors.

The whole morning was spent in looking over the house. The cook who prepared our meals was a young man named Eutychios, a native of Albania. He had been drafted into the army by the government but managed to escape across the frontier and find refuge at Mt. Athos. When I told him that with a name meaning "Happy one" he would be a good monk if he were always happy, he smiled jovially, but later as I passed by his kitchen I found the words "Unhappy Eutychios" scrawled on a window which he was cleaning. I met him again before leaving and he confessed that he had written the words on the window and in all sincerity denied that he had come to Athos out of a desire for the religious life

The guest register contained the names of many English and French officers who had stopped at Stavro Nikita after the armistice. One English officer had scribbled a note telling how he had buried near the monastery the body of a sailor from the Breslau, one of the two German cruisers that had fled into Turkish waters and which was sunk not far from Athos.

We had dinner with the superior whose natural simplicity and gentility set him apart from his brother-monks of Koutoulmousios and the others of the Russian convents who never set foot outside of their cells without the added solemnity of their great crosiers. As a special point of honor for this occasion, three cooks prepared the dinner. Eutychios the regular chef made the bean soup, the porter attended to a platter of rice and last but not least, the superior took charge of an extra course—a fine potato stew with a sprinkling of mint on top.

But the dessert which nature prepared for us, delighted our palates most of all. It was a tempting bunch of grapes which only the day before we had admired as it hung on the vine in front of the house.

The abbot begged Msgr. d'Herbigny to search for the origin of the name of his monastery in the libraries of Rome. The house most probably was built by a Patrician family of the name of Stavronikita; the abbot denied the doubtful tradition which attributed its foundation to two brothers, Stavros and Nicétas.

The abbot had a large envelope hid in the folds of his habit, and during the dinner, drew it forth from time to time to examine it. His grave smile seemed to betray the advent of some added solemnity. When the dessert was served he opened the envelope and produced a letter from M. Millet, Professor at the College de France, along with the "Academic Palms" which had been obtained from the government of France. We congratulated him on meriting such a distinguished honor, taking care however not to tell him that at the close of our visit to Koutoulmousios, the old abbot had invited us into his office where after having served us with a little glyco, mixed with water and raki, he put on still more solemn airs and displayed a case containing similar "Academic Palms" from the same French Government, the same thru M. Millet The "Palms" were enclosed with a letter from M. Millet which had been excellently composed in a modern Greek style. The abbot asked me to read it to Msgr. d'Herbigny. Later while stopping at a Russian monastery we were to find more of those "Academic Palms" set in a neat frame on the abbot's desk. M. Millet after several long stays at the various priories of Athos, where he gathered material for his work, had sent these honors to the superiors out of gratitude for their hospitality.

Shortly after dinner we bade farewell to our abbot and his gentle manners, to Eutychios and his smiles, and mounted our mules. Pantocrator could be reached in fifteen minutes by boat from Stavro Nikita; but a rough sea had blown up and we were left to make our way for a full hour along the dangerous ledges of the cliffs.

We had come to Pantocrator, the monastery of supreme

sovereignity; we had no premonition of the surprises, the deceitfulness, or astonishment that awaited us. The porter a mere insolent boy, conducted us to the guest quarters, after thrusting our letter of introduction into his pocket, as though it was an order for supplies, instead of taking it to his superior. The keeper of the guest quarters was a very blunt fellow. After offering us a room with four beds and refreshing our spirits with a few glasses of glyco, he suddenly asked at what hour in the morning we could leave. He wore a large leather apron that made him look like a blacksmith.

At the close of Vespers our blacksmith advised us to save time by visiting the chapel at once so that we could leave an hour earlier in the morning. Two or three of the monks who happened to be leaving the chapel noticed us entering and stopped to chat with us. One of them a veritable giant, lit a long taper and climbing to the top of a stall showed us the inscriptions under the paintings. Showing us a picture of the Transfiguration he inquired whether or not we Catholics believed the gospel account of the miracle. He was astonished but satisfied to learn we had the same Gospel and celebrated that very feast of the Transfiguration on August 6th. Later we went for a stroll in the gardens with him, discussing all the while the various religious orders. He enjoyed hearing of the penitential orders of the Catholic Church, especially the Trappists.

We returned to our rooms from which we had a splendid view of the sea, to find our letter from the Epistasia on the table, but no sign of a superior, neither abbot nor minister. Our host brought in a supper, a moderately good one, and apologized for not offering us better service.

That night sleep was impossible, not because of bugs for our Japanese powder was very effective, but on account of the wind which moaned continuously and shook the window so violently that a loose pane of glass slipped out. Gusts of rain came spurting in almost to my bed.

The following morning, after Mass, I took a little stroll about the corridors in quest of some superior, but I only

found our host who began another conversation. He informed me that he ran one of the numerous farms which the monastery once owned in Macedonia. When the government confiscated all monastic property beyond the limits of Athos, he returned to the Holy Mountain. He had a biting wit and was not very careful with his words; a fact quite apparent from the epithets which he hurled at the carpenter who had come to replace the broken window in our room. He hated innovations and revolted against the Patriarchate that had dared to adopt the Gregorian calendar and the modern system of telling time. It is the custom in all the Athonic houses to follow the Julian Calendar and tell time by the Byzantine system, that is, by counting twelve hours from sunrise to sunset. At the port of Daphni the police station, shipping offices and inns keep their clocks set according to the European time, and outside these places there is nothing but hopeless confusion. The Patriarch was going to send a delegate, named Ambrose, to persuade the monks to adopt the Gregorian calendar. He would certainly find a very cold reception at Pantocrator. Our host looked upon all such innovations as a sort of a veneer and remarked that he followed the time of the Gospel. "What Gospel passage teaches a system of telling time"? "Go up to the tower" he told me. "And the clock there will explain everything." Thereupon he left me to my own devices and went to look after his pots and pans. Besides being our host he was also a chef. There was no one about to conduct me to the tower where the Gospel clock was kept, but later during our visit to the monastery of St. Pantaleon, a young Russian monk, the son of the retired Minister of Foreign Affairs, explained the enigma. In the parable of the laborers in the vineyard, the laborers received their pay at the twelfth hour or sundown and from this had originated the system of telling time according to the Gospel.

On returning to our room I found the Monseigneur a bit worried lest my chat with our host had led to any unhappy consequences. In fact dinner that day was reduced from three dishes to one: a potato stew without dessert and a little wine that remained from our previous

supper. It was Friday, a day of penance, not merely for monks but for every Christian, especially for a Bishop like Msgr. d'Herbigny and a great monk like Father Nicholas, his companion.

Still seeking in vain for a superior of the house, I came face to face with a monk who had sailed with us from Salonica. I told him that we wished to see the library, and he showed me where the librarian's room was. I knocked on the door without getting any response. Then I made my way to the porter's lodge where the little beardless monk the "porteros" resided. He in turn directed me to another monk who was seated near the entrance of the house.

I had found the "paropedi" or adopted son and assistant of the abbot who was called Daddy Gregory. Observing his polite manner I knew at once that I met a very serious and holy religious. He proceeded to explain why we were not introduced to the abbot during our twenty-four hour stay at Pantocrator. The old abbot is an octogenarian and scarcely ever left his room, while the acting superior, having just returned from a trip to Salonica, had suffered from rheumatism through most of the night. But despite the rheumatism our letter of introduction brought instant results. The superior came hurrying to meet the Monseigneur, and straightway sent for old Father Gerasime the librarian, a man of four-score years, to whom he introduced us and whose talkativeness he called "pelagologia" or "ocean of words". As a matter of fact the old father, under pretence of visiting the library, tried our patience for two long hours of conversation, about matters of very slight interest.

Father Gregory had urged Father Gerasime to show us all the manuscripts we wished to see, but since the library was separated from the main building by a narrow courtyard and the rain storm was still lingering, the librarian was not eager to take us into his domain for fear of spoiling his slippers and of losing a good chance to drench his visitors, who understood Greek, with his pelagologia.

"I once read in St. Ephraim", he remarked; "That on judgement day our thoughts will all be brought forward like photographs. I often wondered how that could be

possible until I finally compared the idea with a phonograph which is only the photograph of the voice."

Since the rain refused to stop, the old Father continued to talk until from sheer exhaustion he had to take leave of us to retire for his prescribed siesta. The Monseigneur was eager to break away, but I reminded him that in the Orient, especially at Mt. Athos where the monks live according to Oriental customs, one must always be long-suffering.

About three o'clock old Gerasime ushered us into his library. Whenever we requested a manuscript he immediately consulted the catalog of Lambros. That catalog was got together to prevent the monks from giving away their treasures of manuscripts, particularly the Gospel texts containing precious and well-preserved paintings, in exchange for meager sums of money. The temptation to sell them to-day is even more dreaded, for the monks no longer thrive on generous contributions and the one great source of revenue from their handiwork has practically failed them.

Our next move was to reach the Russian priory of St. Andrew. Since the journey would take only about an hour and a half, the Monseigneur refused to be patient. The superior had to have the mules ready at once, but mirabile dictu! our blacksmith monk, who had been wistfully counting the hours until our departure, opposed our leaving at a late hour and during such a violent storm. His solicitude displeased the superior. He was so rudely anathematised by Father Gregory that he had not fully recovered when we left.

It was very near midnight when we arrived at St. Andrew's. We had to pound on the door for a long time, but despite our drenching from the rain, we had no regrets for deserting the memorable Pantocrator. The monks here had just finished going to confession before receiving their semi-monthly communion. No sooner had we entered, when a monk who had sailed with us from Salonica, accosted us. In the course of the voyage he had offered us his invitations in countless varieties of expressions which sounded very strange to a Frenchman who would say only "Veuillez".

What a difference! We were not breathing the Byzantine atmosphere of the tenth or eleventh century, that had permeated the Grecian monasteries; we were in an up-to-date house, equipped in a style bordering on luxury and richly furnished throughout. The beautiful chapel had cost more than a million gold francs and displayed the royal gifts of the Russian Czars. One pedestal alone was worth sixty-five thousand gold francs.

Abbot Metrophane was generous enough to spend the morning conducting us about the house. From his words and his actions, especially in the chapel, we quickly recognized the supernatural traits of the man. A picture in his poorly furnished room drew our attention. It was a painting of Christ, crowned with thorns and burdened with the Cross in the midst of countless other crosses. Underneath written in Russian were the words "Whoever would come after me, let him take up his cross and follow Me".

About two o'clock we left this monastery which had succeeded in giving us a better impression than the others. We intended to return to Karyés and then to Daphnia whence we could set sail for Salonica; at Karyès however, we learned that no ship was scheduled for Saturday. On Monday a large packet-steamer with cabin accomodations would be ready to leave port. We took advantage of the delay by going to Rossicon, the renowned monastery of St. Pantaleon, which formed a veritable Russian village. While scouting around for a muleteer to guide us, we fortunately succeeded in persuading another traveller, who had come with us from St. Andrew's to Karyés, to hire some mules from a priory.

In the meanwhile we loitered around the quaint village-inn where we discovered sitting at one of the tables a monk whom we had seen on the day of our arrival. His daily occupation consisted in canvassing the many hotels and conversing with the managers. By that means he always thrived on a full stomach. The keeper of the hotel returned a skull cap which I had left on the table during our former visit; thereupon I solemnly promised to recommend him at Constantinople as an "honest man".

While in Karyés, we also made the acquaintance of a Belgian monk of the Union, named Dom Theodore Belpaire who had come to Athos for a few months to learn a little about the Eastern monastic life and study the Oriental chant and liturgy.

With a monk from St. Andrew's as our guide we drew near St. Pantaleon just as the three great bells and the thirty-two chimes announced in trenchant tones, the beginning of the vigil. A very cordial and somewhat royal reception awaited us. In the morning we attended Mass during which the monks knelt in their stalls and without prayer-books attentively followed the prayers of the celebrant. I remembered having heard a Russian priest once remark, "Our people pray by listening to the prayers of the priest". At communion time the monks went piously up to the sanctuary to receive the holy bread and then before returning to their places they stopped before a small table on which a large basin of holy water stood, and each sipped a few drops from a small cup.

Most of these unhappy souls like the majority of people are ignorant of the fact that they are not real members of the true church of Christ; they try to honor Jesus Christ; they love the Blessed Virgin Mary in all sincerity. It would indeed be a terrible mistake to consider them as followers of Photius or Michael Cerulaire. Rather let us look for every opportunity to lend them assistance and enlighten their blindness, being cautious however that no rash statement will incite these victims of a material schism to rush headlong into a formal schism.

On Monday, October 10th, we sailed to Daphnia in a boat manned by two monks of St. Pantaleon. There were no signs of a ship. We would have to wait till the following Saturday. What could we do? We might have returned to Rossicon. However, we decided to stay at the inn for the night and on the next day take the steamer coming from Salonica to Cavella. From Cavella we could easily reach Constantinople by auto.

In the morning no boat appeared. There was a chance to reach the promontory of Longos by a small boat, and from there go to Salonica by auto; but the sea was very

choppy and the rain made the auto ride seem very impractical. A correspondent from the Echo of Paris, a companion of Dom Belpaire, who was eager to return to France, persuaded us to adopt this plan which satisfied even the Monseigneur. I offered up all the miseries of my anticipated and inevitable sea-sickness for the immediate conversion of the monks of Athos, and we were ready to start. We boarded a small vessel, the Agia Markella captained by a certain Barba Dimitri. We were six in all; with Mr. Raymond Lacoste, correspondent from the Echo of Paris, a young Scotch Catholic who was a former student of Oxford where he had known Fr. Martindale and who was now a member of the English School of Archaeology at Athens. Barba Dimitri issued his orders to his first and only mate, Eustachios a native of Smyrna. This compatriot of mine was overjoyed to talk with someone from his home town. Now cursing the instigators of the late Grecian expedition into Anatolia, now explaining in his own fashion the origin of the names of the monasteries which we could see along the coast, he was by no means a glum companion. He assured us that Kontamonitou, the monastery founded by Constantius, the son of Constantine had been called Zographos because a painting of St. George was miraculously deposited on the spot where the Bulgarian monastery now stands. However he did not know why Xerxes dug the canal through the northern part of the peninsula. His garrulity sometimes drew reproaches from his captain, especially when he failed to keep the sail in position. As we pulled out further from the shore, the sea became rougher. Thenceforth I listened to my talkative friend with my eyes shut. For five hours, until we glided into the harbor of Agios Nicolaos, the captain clung to the tiller. Now and then his stern countenance would soften into a look of pity for me; in my most embarrassing moments he encouraged me in his scarcely intelligible accent with these cheerful maxims. "Come cheer up, papa Nicholas; don't be upset. Look you have lost all the badness that was in you—it will do you good."

Eustachios continued to harangue, but always kept an eye on his sail and gave the boom an occasional pat with

his hand. Later when he thought that I was asleep, he sarcastically remarked to the young Scotchman, who knew a little Greek, "Here is the boundary of Athos, where women are excluded by law". He might have supplemented that statement with a remark from an American review, *The Living Church,* which said that during the stay of the Patriarch, Mélétios at Iviron, "there were some guests in the neighboring house who were neither monks nor nuns", My seasickness prevented me from pondering any longer this edifying rebuke. Nevertheless may that same law of cloister be ever preserved and may the monks stay in their monasteries on the Holy Mountain, far from places like Salonica where they are becoming merchants, bankers and usurers.

We landed at Agios, near the promontory of Longos at about three o'clock in the afternoon. No auto was available and we all walked to the town of Nikitas where we spent the night.

On the following day we went by auto to Salonica and there we parted. The younger members of the party went to Athens; the Monseigneur to Belgrade whence he could go to Triste and Rome. Several retreats detained me in Salonica and I did not find my way back to Constantinople until the first of November.

The Society and The Lepers

Gustave A. Weigel, S.J.

Although the Jesuits do not embrace the care of the sick as a work peculiar to their institute still in Mission lands such work is imposed on them both by the claims of humanity and Christian Charity. One of the diseases which demands the attention of Ours laboring in the East is the loathsome Leprosy, and the Society can point with pride to its own Fathers Damien.

One of the outstanding names in this catalogue is that of Fr. August Miller of the German Province who directed the Leper Homes in Mangalore, India which had been founded by the Fathers of the Venitian Province. Fr. Miller applied a remedy discovered by Cesare Mattei, with great success. Although he cured none of the patients completely still he did render the disease more mild and bearable. Fr. Miller's work began in 1879. In 1892 he began the construction of a new and larger asylum. In the early days of his work, he used to care for thirty patients a year but in the years 1911 and 1912 there were 103 lepers under Fr. Miller's direction. This means more when we realize that the Brahmans consider Leprosy a blessing from heaven and do not consider the leper as an outcast but rather as something sacred. The spiritual harvest in these homes was very encouraging and almost every patient who was not a Catholic was converted to the Faith.

On the Island of Trombay near Bombay, Bishop Meurin founded a Leper Colony with the aid of a wealthy Parsee. In 1916 the number of patients was only 16 but the hospital proved to be the model for the new Leper home that was soon erected by the city and which came under the spiritual direction of Ours.

Another leper asylum founded by Ours was the house at Belgaum. Its founder was the chaplain to the English Troops in the English part of the Archdioecese of Goa, Fr. Charmillot. The first house was very small but due to the earnest efforts of Bishop Meurin a new and more capacious structure was reared. In 49 years over 250 patients were housed in this hospital without a single known case of the con-

tagion having spread among the healthy members of the vicinity. In fact the laundry of the asylum was done by a Christian native who did this work over twenty years without a touch of leprosy being discovered on him. The spiritual side of the work was very tiring when we remember that the director of the Institution was always a chaplain to the English troops as well. The hospital is doomed to extinction thanks to the decree of a government inspector who in 1920 forbade the Home to take in any more patients for the next five years, which amounted practically to closing up the hospital although its blessings bestowed on the community were incalculable.

The Province of Toulouse had a large leper hospital in Ambahivora, Madagascar, but poverty prevented the acquisition of the proper outfitting of a first-class asylum. Due to the earnest labors of the Polish Fr. Beyzym, a new house was built in Marana. The Father was most zealous in the care of his afflicted flock, in fact his zeal brought him two spots of leprosy. It was his boast that no one died in his asylum who had not been converted to Christianity. The hospital was for about 125 patients, and averages 31 newcomers a year. After the death of Fr. Beyzym in 1912, Fr. Charles Deces took charge of the Home. There are three nuns to assist the Father who is a doctor as well. The Jesuits in Madagascar attend other leper asylums not under their own direction.

The largest and most scientifically equipped of all the leper colonies are those under American supervision. And it is at Culion in the Philippine Islands, that Ours are at present toiling in conjunction with the government. On the Island there are, according to the 1924 census, 5330 lepers. The more advanced cases live in the hospitals, of which 12 are controlled by the government, eight are under the direction of the Society and two are under Protestant management. The Jesuits own five of the eight houses which they supervise.

The life of the lepers on Culion is no different from life in an average Philippine village. There are tillers of the soil, fishermen, small merchants and employees of the Culion Fish, Ice and Electric Co. The inhabitants entertain themselves in the same manner as their more fortunate Philippino relatives. A great part of the day is spent in conversation; fighting-cocks are trained and cock-pits prove centers of attraction.

The government of the Island is in the hands of a government official. His staff consists of a doctor-general and two medical inspectors. Each of these has his own corps of assistants numbering 721 in all of whom 436 are lepers. The work of the doctors is quite successful. Thanks to the foresight of the late Governor-general Wood, a third of all the money allowed for expenditures in the Philippines was alloted to Culion. This made it possible to treat all the patients with Chaulmugra oil which is an old Indian remedy for the disease. The oil is injected into the muscles rather than taken in the mouth as was formerly done with much inconvenience and suffering to the patients. In 1927, 273 lepers were sent from Culion completely cured. The Island has its own nursing school whose staff is almost wholly made up of Sisters of St. Paul of Chartres.

The spiritual direction of the Island is entrusted to two Fathers and one Brother of the Society. There are no other chaplains for the non-Catholic element among the lepers is practically negligible. Every morning Mass is celebrated and communion is carried to the sick in the home. On Sundays four Masses are said. A solemn rosary service is held in the church on Sunday evenings followed by catechism lessons and benediction. The Apostleship of Prayer and Sodalities for the different states of life are in a healthy and flourishing condition. The number of confessions for a single year runs up to 25,000 and every Lent sees the Spiritual Exercises of St. Ignatius made with great fervour. Over half of the Mohammedans that die on the Island die in the Faith and many Protestants and Aglipayans come back to the Faith of their fathers.

To mention Culion without saying a few words about Fr. Millan would be an injustice to a great man. Fr. Phillip Millan who died only a few years ago, on the 23 of Oct. 1926 to be exact was a real father to the lepers. He was born in Spain in 1866 at Fuental-Monje. He entered the Society and taught the Sciences with great success. He later became Master of Novices but his zeal for the missions was so great that he asked to be sent to the Island of Culion and was transferred to the Province of Aragon for this purpose. On his arrival on the Island he found that the crying evil was the neglect of a great number of orphans. With all the zeal of a newcomer he begged far and near until he was able to build several Orphan

Asylums where the abandoned children could be protected and trained. Fr. Millan truly worked himself to death. In tropical sun and tropical rains he brought consolation and viaticum to the uttermost parts of the Island. He was ever ready to answer any call, day or night. His death was mourned by the afflicted as that of a father and they showed their appreciation of his work by naming after him their Millan Plaza.

Only recently the Governor Wood Memorial Hospital was opened in Cebu as a leper home and Fr. Clement Riesacher, whose biography by a strange coincidence bears a marked resemblance to that of the heroic Fr. Millan is the first of our Province to do work of this kind. The Fathers in Jamaica have had the spiritual care of lepers as part of their Apostolic labors.

Today there are 18 Fathers and three brothers of the Society working among the lepers in India, Madagascar, Java, The Philippines, Jamaica, Ecuador, Columbia and Barbadoes. Their work is to a great degree unknown and thankless but it is a work that most appeals to the generous instincts of a hero.

FATHER SCOTT AND THE RADIO

DEAR EDITOR WOODSTOCK LETTERS:

In reply to your request for some data concerning my experience as a radio-speaker, I submit the following.

In the Fall of 1927 the Director of the Paulist Radio Station WLWL, New York, asked me if I would give a few talks from their station. I inquired what subject or subjects he desired me to speak on. He replied that he left that to myself, but, that if I did not mind a suggestion, he would like me to treat the same subjects as my books dealt with, and in much the same way. Accordingly I planned to give a course of lectures on the need and nature of religion. After I had given a few talks the Director informed me that letters of appreciation were pouring in, and that he would be greatly pleased if I continued my work indefinitely. I gladly assented, as I realized what a splendid means it afforded of conveying to the general public right information on the Church.

What I undertook as a matter of a few lectures has resulted in my continuing the work far into the second year. I have received thousands of letters from various sections of the country and from people of a different or no religion, to the effect that my talks are welcomed and that they have given an altogether different idea of the Catholic Church from what was previously entertained. None of the writers knew me personally, which made their appreciation all the more gratifying. Almost every week I receive letters asking if my talks may be obtained anywhere, or if they will be eventually published. For over a year *The Catholic News,* New York, published my discources verbatim. *The Brooklyn Tablet,* from the very beginning has given and continues to give its readers a full report of my talk each week.

From the number and variety of letters which come to me, I am persuaded that nothing so much interests the average man and woman as religion, if it be presented in a simple, brief and clear way. From the beginning I de-

termined to avoid controversy. It has always seemed to me that the best argument for the Catholic religion is a plain statement of its tenets. Truth is of such a nature that it is its own best advocate if it gets a proper hearing. Refuting an opponent ordinarily makes him more firm in his stand, and renders him almost immune to conviction.

A plain setting forth of Catholic doctrine ordinarily causes prejudice and misunderstanding to vanish, unless with those who are not open to conviction. Those who are closed to conviction cannot be reached by any process. A proof of this is the resistance of the Jewish leaders to the teaching and miracles of Christ. Conviction is not necessarily conversion, but if one can be persuaded without humiliation or embarrassment one is much more likely to be converted. Christ is the model of the Christian preacher. He simply proclaimed His doctrine and gave His credentials. That is the plan I endeavored to follow in my radio discourses. As a consequence very many wavering Catholics have assured me that they are now firm in the Faith, and not a few persons of a different or no religion have written me that they have become or are on the way to becoming Catholics.

A radio discourse, particularly under the conditions prescribed for me, calls for a very special treatment of the subject in question. I was limited to fifteen minutes for each talk. The Director informed me that experience taught that this was the most acceptable length for the general public. However letters came in almost every week asking me to speak longer. To these requests it was replied that the program was arranged for all classes of people and that a fifteen-minute talk gave the greatest satisfaction to the public as a whole.

To treat a subject properly in fifteen minutes requires no little effort. First of all it must be presented comprehensively—as far as possible. To do this means that every word counts. To be concise yet clear, suave yet strong, taxes one's energies. But if one is not concise, clear, suave and strong, one may as well remain away from a fifteen-minute radio assignment.

It seems that I succeeded in my work, for there came

such an insistent demand for the publication of my talks that those of the first year were brought out in book-form under the title "Father Scott's Radio Talks". Regarding these discourses, the Boston Evening Transcript gave its readers the following review:

"Timely and interesting would fittingly characterize Father Scott's book. Timely, because so many people are beginning to see that bigotry and intolerance are bred of ignorance and are endeavoring to understand the viewpoint of the other man. Interesting, because the author has brought out in simple fashion the high lights of Catholic belief, and has expounded the dogma of his Faith boldly and without apology. His position as a Jesuit Father and a leading Catholic apologist makes his words authoritative.

"When one considers that each chapter is the result of a fifteen-minute radio talk, the comprehensiveness of the articles is remarkable. Even such controversial subjects as 'Does It Matter What We Believe' and 'Church and State' require less than ten pages for a succinct and illuminating discourse. The chapters on Faith, Church Unity, Religion and Science, Marriage, Divorce and Intolerance will appeal to all who subscribe to the tenets of Christianity, whatever their Creed They give the accepted beliefs of the ages in vivid but simple style. Spiritual and material reasons are both taken cognizance of, and theological dogma and plain common sense are blended concisely and convincingly.

"The volume is, of course, written for Catholic readers, and there can be no doubt of its sectarian value. On the other hand, its illuminating chapters on questions that are asked daily by the laity of other sects gives it an unquestioned place in the library of every broadminded person."

Thus the Boston Transcript, a daily, non-Catholic paper.

Priests in various parts of the country wrote that they had many prospective converts as a result of the information imparted by these talks. Many persons who will not read a Catholic book or go to hear a sermon in a Catholic church or meeting, will turn on the radio in the

seclusion and comfort of home and listen to what a priest has to say. In this way I have reached literally millions of persons who otherwise would never have heard the exposition of Catholic belief.

The reaction in many of these cases has been very encouraging. Not a few have embraced the Faith which previously they had assailed or derided. Others, who have not seen their way clear to becoming Catholics, have stated that never again will they speak against or allow others, unchallenged, to speak against the Catholic Church. Others, still, have begun a course of reading to discover more about the Church which they now regard in a more favorable light. The good effected is simply incalculable.

The radio, without doubt, is the most effective instrument in the world to-day for influencing mankind for good or evil. Thousands who never read or hear anything serious about religion will nevertheless eagerly drink in what is proffered them by the radio. The various denominations are awake to this condition of affairs and are acting accordingly. I am sorry to say that as a body Catholics are not abreast of others in this respect.

St. Louis University, a pioneer in radio apostleship, has done remarkably effective work for the Church by this latest instrument for disseminating the true religion. It gratified me immensely to receive a request from this station that it be allowed to broadcast my radio talks as they appeared in the published volume,—a permission I was only too glad to ask my publisher to grant.

The Paulist Fathers have been very gracious to me and most appreciative of my efforts. As an indication I here quote several acknowledgements from the Paulist League Bulletin which is published monthly. The following is from the April 1929 issue:

"The Rev. Martin J Scott, S.J., will continue his series on 'Christ's Own Church'. Father Scott is gifted with impressive powers of voice, personality and intellect and has been a force for immeasurable good in *Teaching America the Truth About the Church* during his talks over WLWL. Many and varied are those who send their expressions of appreciation to The League."

In the May issue—that is, in the issue of the date of this article, which I am now writing—the Bulletin contains the following:

"The Rev. Martin J. Scott, S.J., author and lecturer, will continue his scholarly exposition of practical religion, doctrine and theology under the title 'Christ's Own Church'. Members of The Paulist League are indebted to Father Scott for his untiring zeal as a leader over WLWL in *Teaching America the Truth About the Church.*"

In the March issue the Paulists published a letter which was sent to them and which they kindly forwarded to me. I hesitate to quote it, as it flagrantly exaggerates concerning me, but as it has already attained publicity in the League Bulletin, and, moreover, shows the attitude of the Paulists to my work, I give it, realizing its hyperbole. The letter is prefaced by the Paulist editor, who says:

"This letter sent to Father Martin J. Scott, is given to the Paulist League members with the conviction, that its message alone, would justify all the self-denial, devotion and enthusiasm which have made a Catholic radio possible. The Letter runs as follows:

"DEAR FATHER SCOTT:

No man has ever spoken as you have spoken to-night. My prayer is: O Holy Ghost continue to enlighten this man; O God, continue this work through Father Scott! May God preserve your voice and physical strength. Amen!

"From one who has been brought to the feet of Christ by your discourses."

This letter is an exaggerated expression of the reaction of many to the religious discourses over the radio.

Not a week passes without the receipt of letters stating that the writers are grateful for being better informed on matters of Faith as a result of the radio talk. The following was recently received by me, and I give it as it stands.

"MY DEAR FATHER SCOTT:

I am a lawyer, a graduate of a Catholic College. In

my home last evening three of my lawyer friends were present and heard your discourse on the article of the Creed pertaining to the forgiveness of sins. Your lucid and cogent presentation of the subject, drew from one of these men the remark that an unprejudiced jury would have to give a verdict in your favor. It appears that this man's great objection to the Catholic religion has been the confessional. He remained after the others left and talked Catholic Church with me for over an hour. He wants to know if he may meet you with a view to further inquiry, and, I believe, eventual admission into the Church.

"Kindly let me know when it will be convenient for you to see him, and oblige, etc."

I made an appointment; had a heart to heart talk with the man—who is now reading a book which I gave him, and, he will, I am sure, in due course become a Catholic. Any number of similar cases has occurred as a result of the radio apostleship.

The main thing that makes for success, as far as I can judge, is to enter into the way of thinking of those who differ with us, and from that standpoint lead them to our point of view. To deride or belittle or abuse those who are of a different Creed, is to close the door to their conversion, or to serious consideration of Catholic claims. Very many outside the Fold are intensely sincere in their belief. It is these sincere but misinformed persons who offer the best field for the Catholic apologist.

Another thing that makes for success over the radio, as well as on the platform or in the pulpit, is distinct enunciation. What is not clearly heard may as well be left unsaid. Many speakers get less than half of their message to their audience because of poor articulation. Some speakers, and this includes many of our own preachers in Church sermons, open a sentence with full voice and terminate it in a cadence which is indistinct. Sustained tone, pronouncing every syllable distinctly, giving full value to the consonants especially those ending a word, will put a speaker in full accord with his hearers. A loud voice is no substitute for distinct articulation.

A speaker's equipment cannot be attained over night.

It means cultivating the habit of clear thinking and refined pronunciation. Some people wonder why they speak with so little effect. The reason frequently is that they think that they can be careless of their diction in ordinary conversation and yet rise at will to the requirements of public speaking. It cannot be done. I advert to this matter because I have been told that what helps greatly to make my radio talks acceptable and effective is the manner of my speech, which they say is characterized by careful diction, clear articulation and sustained tone.

But of course all this is secondary, although essential. The main thing is a well-thought-out address, earnestly delivered. If I have seemed to have gone out of my way to touch on the external qualities of an effective discourse it is because I have seen so many failures due to the neglect of the points I have specified.

The radio, more and more, is going to be the vehicle of Catholic apostleship. I trust that my experience will contribute to the success of those who later will engage in this work, which promises such wonderful opportunities for the extension of God's Kingdom on Earth.

M. J. SCOTT, S. J.

The following notice, from the *Brooklyn Tablet* for May 12, 1929, is typical of hundreds which are sent to the Paulists in connection with Father Scott's Radio Talks.

A non-Catholic business man in New London, Connecticut, heard one of Father Scott's radio addresses and wrote as follows to WLWL:

"Last evening in trying out our new radio set, I accidentally tuned in on your station just as you were making your announcement, and as I had always had something good from your station, I stayed on, and heard the most wonderful address on The Trinity it was ever my privilege to hear. It was by a Jesuit Father, but his name I was not able to catch. I am writing you this to express my appreciation, and to ask if the address is in print, and if I can buy one. It is impossible to remember it all, and I would like to give it deep study.

"The writer is a Protestant, but with many Catholic friends, whom he deeply loves and admires for their Christian character."

A FORMER RUSSIAN DIPLOMAT
FATHER MICHAEL ANDREËV, S. J.

By Father Joseph Brantstätter

Note—Father Andreëv visited the United States before his conversion and was well known to many Americans. Father Tierney who met him after the war offered him a position at the Georgetown Foreign Service School. The following is a short account of his eventful life

Father Andreëv spent less than three years in the Society. But this brief career in Religion was the blessed end of a long life spent far from God. He used to apply to himself the following words once addressed by Emperor Paul of Russia to a Polish nobleman who entered the novitiate of the Society at Polotsk: "For a man to give his youth to the world and then hand the miserable remnant to the good God is what I call stealing Paradise." Father Andreëv thanked God every day on his knees for the favor of being allowed to give the remainder of his life to the Lord.

Michael Alexiewitch Andreëv belonged to an aristocratic family of Moscow. His father was a great lord whose life of prodigality and luxury sadly reduced the family's fortune. From his father, Michael inherited the cheerfulness which never deserted him throughout his long life. His mother was an entirely virile lady who after the death of her husband so materially repaired the family fortune that Michael was never compelled to worry about financial affairs. She also gave her children that perfect education which enabled Michael to undertake the study of theology in his old age.

Those who were with him at Innsbruck recall that on the long walks to the Zenzenhof he used to quote long passages from Dante, French poems and lengthy citations from Homer.

Like most of the inhabitants of Moscow he was always somewhat liberal in his political views and the fact that he chose the profession of a diplomat is not attributable to any particular inclination for politics.

The piety and love of God, implanted in his heart by his extraordinarily pious mother always remained alive. Though the years of luxury and worldly pleasure by no means fostered the steady but secret longings of his heart for the things of God.

He has described his life in the world in one of the pamphlets of the "Series of Conversion Stories" published by Father Puntigam. About a year before his death, he wrote in his diary: "During my earlier life I cultivated within me the spirit of Pilate, the spirit of compromise and cowardice. Today such a course can only make me laugh with bitterness. But the Savior has said that those whom He forgave much must love Him all the more. Hence I am forced of necessity to love Him more than other men.

While a lay-student at St. Petersburg, through his study of ecclesiastical law, he first came to know the Catholic Church. As his knowledge of history developed he began to realize the falsity of the ideas concerning the Jesuits which were so prevalent throughout Russia mainly through the flippant and sarcastic writings of Destoevsky.

Since those days the thought of entering the Catholic Church and of joining some religious order was ever on his mind. Wherever his official duties led him, at Tokyo or Munich, at Stockholm or in Brazil, at home, in the country or at the fashionable watering places of the world, everywhere he felt himself pursued by the "quiet hand of the Lord," as he was fond of saying, everywhere he felt himself called by God's grace.

But his soul was not freed for God until the terrible events of the Bolshevik Revolution crushed all his ambition. Speaking of that dark time he said "this has been my great spoliatio." All that he cherished was annihilated. In his flight he reached Poland, barely escaping the dangers of imprisonment and death. He ends his own account of his flight as follows: "Since those events, I have never been able to rid myself of the idea that all those things did not happen by chance . . . and the thought dawned upon me 'it is the will of God' that I should not live for myself alone but for my fellowmen—

my miraculous escape in the face of so much danger meant but one thing, my conversion. That day I made up my mind to enter a Roman Catholic Religious Order."

His linguistic versatility enabled him to secure a modest position in charge of the Red Cross Headquarters at Warsaw; this kept him from extreme poverty. In 1920 he went to Vienna, to the Red Cross Headquarters once more. It was there that he who had grown up in elegance and wealth felt the dependence of his position and the need and misery of his relatives whom he had left in Russia so keenly that he decided in a moment of desperation to make an end of his life.

His preparations for suicide were carefully made and through his troubled mind passed the thought "It is just as impossible for God to help me as it is for a sunbeam to break through these dark clouds; I am too insignificant for Him; He has forsaken me."

At this very moment the sun suddenly shown brightly into the darkened room. The lonesome unhappy man fell on his knees and with a heart overflowing with joy, surrendered himself to God. Was this mere chance? Father Andreëv never thought so. To him it was the loving disposition of Providence.

Through the kind offices of a friend, he made the acquaintance of Father Puntigam, "the dear and charming Father Puntigam," he used to say, "whom I shall never forget".

He was received into the Church on February 2, 1922. That was the happiest day of his life. "Today is my great day," he wrote in his diary. "At 8 o'clock I was received into the Church at St. Canisius. I was deeply moved but could pray during the whole Mass. The reading of the Creed so impressed me that I could not keep my voice from trembling. . . . I spent the evening alone thinking over the events of the day. I felt infinitely happy".

At first he intended to enter the Society as a lay-brother but he was advised to study theology at Innsbruck and then enter as a priest.

On March 22 the unusual student arrived at the River Inn. His companion on that occasion describes the situ-

ation. "Father Andreëv became somewhat excited and asked: "Tell me, is the life in the Canisianum very rigorous? Isn't what they say of the Jesuits in Russia true?" "No," I answered, "There is no rigor at the Canisianum, only perfect order. The Jesuits are prudent men who love the Lord very much. You will get along splendidly at the Canisianum. Thank the Lord Who directed you to Innsbruck."

He was soon completely at home. His remarkable linguistic knowledge and ability enabled him to converse with most of the boarders in their respective mother tongues and his open-minded and amiable ways soon won to him the hearts of all.

He even achieved unexpected success in the studies and would frequently make himself the subject of friendly ridicule. For instance while returning from an examination he would say: "It wasn't brilliant but realize that I received a 'bene' and after all 'bene' means well done. What more do I expect."

At the Canisianum he was also initiated into the secrets of prayer and meditation. He made a faithful examen on exactness in prayer. Every Friday, until a short time before his death he was seen saying the Stations and the practice that appealed most to him was to watch before the Blessed Sacrament from 11 to 12 on Thursday night. This manner of making the Holy Hour was in those days the practice at the Professed House in Vienna.

He was indeed well prepared when the time for his ordination came, July 26, 1925. In November of that year he entered the Novitiate of St. Andrä, he was fifty-seven years old. His Master of Novices, Father Scherb, whom he esteemed highly, said of him: "Father Andreëv in his dealings with me always showed himself, a modest, sincere and docile novice, despite his age and the independence which had been his formerly. He considered striving for perfection a most serious affair. Sometimes of course, he could not help feeling the difficulties. On one occasion he admitted to me: 'Before entering the Society I always considered the obedience and submission required in the Society much less penetrating and therefore

much easier and more superficial.'" After his first year of noviceship, Father Andreëv was sent once more to Innsbruck to finish his theology. Once more, hidden under his exterior amiable manners and cheerfulness, his interior tendencies and his life of prayer aimed at perfect mortification and more intimate familiarity with God. God alone knows what he suffered from physical ills and spiritual distress. In September, 1927, Superiors sent him to Vienna where he was supposed to serve as an associate editor of the "Eucharistic League of Nations". There with great joy he also pronounced his vows on November 10th. "Now I am dead, so to speak" he wrote to a friend, "and I have gone to the Lord. Now death may claim this body any time it chooses". He made himself useful to the best of his ability, gave conferences and heard confessions. To be an apostle was one of the greatest joys of his last years.

Once on returning from a visit to a poor Russian working woman, he exclaimed, "It is a wonderful grace to be called to bring the Lord and His grace to other men after a long life of selfishness."

Death came and found him well prepared. He died peacefully. The tremendous events of his life and his many attacks of illness left him powerless to resist.

There was no one in his room when he died. But the Lord who had led him to the Society in such an extraordinary manner certainly granted what the good Father had asked in his last retreat. He wrote in his notes: "Meditation on Divine Love. My innermost heart is moved. This is the fundamental idea of my life; grant O my God, that the love which now glows in my heart be not extinguished until the end of my life, so that I can say in my death I have reached my goal, for I died after having loved the Lord more than all creatures, after loving Him as He deserves".

Annual Meeting of the Eastern Section of the Seismological Society of America

Mr. John W. Tynan, S. J.

The earthquake investigators of the east met on April 30 and May 1, 1929 at Fordham University. It is interesting to note the problems that present themselves to these men who are literally feeling the pulse of old mother earth and recording all her quakes and agues. The program presents the names of men internationally famous as geologists and of others whose life work has been devoted to physics, and we hear them both discussing the earthquake, its habits and its habitat; and that with a familiarity that makes us wonder just which of these sciences can claim Seismology as one of its branches. But then, Dr. Reginald A. Daly of Harvard, a geologist uses the term geophysics and we conclude that Seismology must be the physics of the earth.

Doctor Macelwane, President of the Seismological Society of America opened the meeting by striking a balance between the present problems and the present knowledge of earthquake phenomena. "Engineers" he said, "are demanding precise information as to earthquake intensities. They are no longer satisfied with the descriptive adjectives, 'moderate, severe, violent, sharp, by which we have been accustomed to grade earth shocks; they desire a mathematical scale that can be applied to each quake that will classify it exactly as to its destructive qualities. The reality of this problem was manifested by the interested discussion of this phase of Dr. Macelwane's paper and the fact that at least one other paper dealt with a possible solution. Dr. Alexander McAdie, of Blue Hill Observatory, Readville Mass., the Harvard Seismic Observatory, offered a solution, placing earthquakes in ten classes depending on the rapidity of vibration of the earth particle. His first class listed a quake that could not be felt and could be oberved only by a sensitive instrument; his last class comprised what he termed a catastrophic quake. This scale which is termed the Cancani-McAdie scale, but to which the author modestly refers as the improved Cancani scale received some favorable comment and was enthusiastically received by many foreign seismologists.

Arthur Keith of the Geological Survey surprised his auditors with a map of New England showing many earthquakes that had occured throughout these States. He attributed the Moodus noises, familiar to natives of the Nutmeg State to small earthquakes. Dr. Keith also made a plea for an accurate intensity scale, since at present he had to depend on the testimony of uninitiated witnesses for his data on the violence of a shock.

During the noon recess the Seismic Station at the University was thrown open to the visitors. This station was completed last July and represents the last word in seismological construction. It was built by William J. Spain of New York in memory of his son William L. Spain who died while a student at Fordham. Mr. Spain also provided several of the instruments. In the afternoon reports were received from the directors of earthquake stations. Mr. John W. Tynan, S. J. Director, described the building of the Fordham Station and the installation of the new equipment. He described the underground vault in which the temperature is kept constant without mechanical means. The Reverend Joseph Joliat, S. J. Director of the St. Louis University Station reported on one of his branch stations at Florissant, Missouri, where the earth is coaxed to record its tremors under the most ideal conditions. Rev. Vincent Herr, S. J. of St. Xavier College Cincinnati, described a novel alarm system by which the observer is informed when a quake of great violence is being recorded. Dr. Kirkley Mather and L. Don Leet collaborated in a recital of the work at Harvard where seismology received a recent impetus in the installation of a set of modern instruments of great sensitivity. A later contribution by the same gentlemen was a motion picture showing how earthquakes are transmitted through the earth and how they affect the seismograph when they arrive.

The program assumed an international aspect with the presentation of a paper by Dr. Beno Gutenberg of Frankfort am Marne. This paper was read by Father Macelwane. Canada was represented by Ernest A. Hodgson, Director of tbe Dominion Observatory, Ottawa. Noel Ogilvie head of the Canadian Geodetic Survey told of the co-operation of his department with the earthquake experts in eastern Canada. Mr. Hodgson explained that the land of long nights is not free from tremors and showed locations of several earth-

quakes within the Arctic Circle. Commander N. H. Heck of The U. S. Coast and Geodetic Survey, in charge of all Government earthquake work made several contributions to the meeting. He has made detailed investigations of the North Pacific earthquake region and is the author of an earthquake history of the United States.

Rev. Joseph Lynch, S. J. of Fordham introduced the international aspect again when he discussed the International Seismological Summary published quarterly at Oxford. Father Lynch for the past few years has worked with Doctor H. H. Turner at Oxford and is well acquainted with the preparation of the Summary. His talk brought out the news that there is a world-wide interchange of information between the principal stations immediately following every major quake. Fordham, for instance, together with all the American stations forwards its data to the Coast and Geodetic Survey at Washington by telegraph, and to the Oxford Observatory by cable. At these points the data are correlated and the location of the quake determined. An additional collection point in the United States is furnished by the Jesuit Seismological Association at Saint Louis whither the data collected by the Coast Survey are also sent. Science Service, a science news agency handles the mechanics of the transmission.

To those who attended the meetings who were convinced that if there was anything firm and steady it was the earth on which we live, one element of the program proved disconcerting. It appears that this old sphere is showing its age and is continually shaking like a man with the palsy. The seismologists call these shakings 'micro-seisms', or small quakes, and tell us that they are greater in winter than in summer. They are at a loss to account for them and Father Joliat started a lively discussion when he tried to find a connection between a 'storm' of micro-seisms and the presence of a low pressure area in the vicinity of the place where the storm occurred.

It also appears that the earth manifests a certain amount of tipping up and down, according to the testimony of the seismograph records. This was held to be a local phenomenon, though it might be due to the immense weight of water piled up on the shore at high tides. Dr. Mather showed records of an artificial tilt caused by the presence of a large number of visitors to the buildings under which the seismographs

are installed. Dr. Macelwane was of the opinion that a great deal of the tilt experienced could be attributed to expansion and contraction of the building containing the instrumets.

At the final session of the meeting new officers for the coming year were selected. Dr. Alexander McAdie was chosen Chairman, Father Lynch, Vice- Chairman and Commander Heck was re-elected Secretary. The President of Fordham University welcomed the guests and was host to the Society at dinner on Wednesday, when Chairman McAdie voiced his gratitude to the University for the many courtesies extended during the meeting and paid a glowing tribute to the Society of Jesus for its devotion to and sacrifices for the ends of scientific knowledge which are after all, he said, "the same as the ends of the Jesuits, namely the greater glory of God." Dr. Arthur L. Day, head of the Department of Geophysics of the Carnegie Institute complimented the diners upon the real scientific character of the entire meeting.

Just before the meeting ended on Wednesday, nature showed her interest by furnishing a major earthquake for the study of the scientists. At 10:30 Wednesday morning the eastern shore of the Caspian Sea was severely shaken up and the disturbance was recorded at Fordham. The seismologists were at a loss to know whether mother earth was snapping her fingers in disdain or giving them a complimentary wave.

THE HURRICANE IN FLORIDA

by Father T. H. Bortell

On September 8th, last I was to leave for New Orleans but instructions came informing me that I was needed immediately at West Palm Beach. The result was that I was a witness of one of Nature's greatest tragedies. The hurricane that I experienced at Spring Hill College, Mobile in July 1916 was tame compared with the one that kept on its destructive journey after laying Porto Rico low and venting equally great fury on this near replica of the Garden of Eden. A summary of the sorrows of Palm Beach can only be found in the Lamentations of Jeremiah. In detail, Hell, or something worse, broke loose here that Sunday afternoon. Whatever demon rode on the wings of the storm was the worst that Satan could have chosen.

The weather bulletins of the preceeding Thursday and Friday made us apprehensive, Saturday's *Mobile Register* said, "The Hurricane has missed Palm Beach and is heading for Tampa."

All day Saturday, the fifteenth, a steadily increasing wind blew from the Northeast. By evening storm warnings advised Palm Beach and vicinity to prepare for the worst. House-boats at the city pier, at the end of our street were towed for safety (?) across and down the lake to an inlet. The ten houseboats to the north of the Florida East Coast Railroad Bridge four blocks north of us remained. They are now a pile of kindling wood on the west lake beach. Amid that wreckage I found a board belonging to our second-hand fishing launch, with its name "St Ann" nailed to it.

At one o'clock on Sunday morning, the 16th, the city was awakened by a sudden blast of wind and rain that caused the houses to tremble. It soon subsided to a stiff wind. Many, if not all, thought that the hurricane was upon us. I said the 7.30 and 9.30 Masses in St. Edward's Church, at Palm Beach, across the thirty by two thirds miles Lake Worth on the one mile wide ocean stretch. Steadily increasing wind and driving spurts of rain diminished the attendance there and at St. Ann's in West Palm Beach to about one half. I did not preach at either Mass so as to allow the people to get home as soon as possible. Returning across the East Coast Railroad Bridge in our Buick, along with two

altar boys and some fallen coconuts which we had gathered, waves of seething foam from the wide and deep ocean inlet were lashing the bridge and a wind of gale dimensions was blowing. By noon the northeast wind had outgrown a gale and was rapidly assuming the proportions of a hurricane. The driving rain fell at a sharp angle. About 1.30 two of us and a layman went out in the Buick to see how our little launch was faring and what havoc the storm had wrought. Said launch was lying on the sandy shore filled with water and sand. We never saw the boat again and only recovered the plank, bearing the name St. Ann, which I have mentioned. Returning by the lake parkway through the boulevard which was covered by water from the lake, a salty wave rolled over the wall and "drownded" our engine. We bent our backs to the stinging rain and pushed the car a block out of the water and the brunt of the storm, to the leeward of El Verano Hotel. There was no starting the engine and there was no mechanic in the nearby garage to tow us home. Fortunately, a good Samaritan came along and pushed the car and us the remaining two blocks into our garage. During the hurricane the parapet of the El Verano Hotel crashed down on a yellow cab and make junk of it, just where we had intended parking our car.

4 P. M. saw the hurricane on in real earnest. The wind from the northeast increased to a sixty, seventy and then eighty mile velocity. The coconut grove in the adjoining park swayed and twisted and bent and came back defiant. There was a crash in our bathroom on the second floor. Part of a twelve by six inch fluted tile from the roof of St. Ann's School driven by a ninety or a hundred mile wind crashed through screen and window. While nailing a piece of stiff cardboard over the rain intake, another piece of tile crashed through the next pane. I quit! Then in a few minutes bang, bang came tiles through the screened windows and against the roof and sides of the house.

The door of our garage to the leeward of the house was flapping wildly in the wind. I dashed off the front porch to secure it, when, bang, crash, patter! came a shower of bricks. I beat the World's record getting into the garage. Our chimney had given way before the wind. I was about to venture forth into the open when—crash—the roof of our second story portico was carried away taking with it several boards from the

house and about two thousand shingles. Lumber rained about the garage and the detached roof flew like a projectile for the second story of an unroofed auto repairing shop about a half block away. I fastened the door of the garage. But to what avail? Next morning we found that the garage had eased down gently upon our two cars. However, the only casualty was one broken lamp.

Water now began pouring into our four east rooms and soon plaster began falling rendering them uninhabitable.

About 6.30 the wind had shifted to the east. It was still howling or rather roaring at a clip of about one hundred and twenty or more miles. Tiles, boards, fronds of the coconut palm, and sheets of corrugated iron were flying through the air. The bullet-like horizontal rain and spray were briny. the latter being whipped up from the foaming billows of the ocean and inland sea. The stinging salt spray burnt the few leaves left on the trees and shrubbery as if a heavy frost had nipped them. The big boarding house across our narrow street lost a large section of its roof. Torrents of water, the shivering of the house and well founded dread frightened the inmates into the street. A party of some twelve men, women and children, one of the latter a babe in arms, appeared in the tile and tin bombarded street. I shouted and waved to them to cross over to our house. They neither saw nor heard and went huddled together sweeping down the street to ultimate safety in the Court-house.

Seven-thirty or thereabouts saw a lull in the wind. We knew it was the calm that precedes the storm. I ventured out and found on the north side of the church the stained and heavily-frosted glass protected windows riddled by tiles from the school roof.

By eight o'clock the wind which had kept up its hurricane rate had shifted from east to southeast. Then we were in the very centre of the storm. The wind roared at from one hundred and thirty to one hundred and forty miles an hour. Roofs and houses now began to go. Buildings were blown down and great numbers of them reduced to tangled masses of wreckage. By nine o'clock the storm had vented its fury.

Daylight disclosed a scene of utter desolation. St. Ann's Church and school were stripped of most of the tiles. The interior of the church was littered with broken glass and shattered tiles and the altars and

pews were water soaked. Father Doherty and myself moved aside enough debris to say Mass while a high wind and rain kept up steadily. A few worshippers dropped in to thank God that it was not worse.

The beautiful lakeshore park opposite our property was a mass of broken, uprooted or twisted coconut palms. The heavy fronds of the latter were buried in the battered shrubbery. Wreckage from the nearby garages and two wharves was washed to within a few feet of our yard. I gathered about a dozen coconuts that had been blown upon our property.

The city was a complete wreck, the main business street impassable. McCrory's and Woolworth's were now two cent stores. It was impossible to find a house that escaped injury. Every fifth house was practically destroyed. Some houses were lying on their sides, others bottom side up, some were piled upon others. The flimsy structures of the Negro Quarter looked like a city dump. The residents of this section had been ordered to safety in good time by the authorities and not a life was lost, in East or West Palm Beach. The gingerbread-like filling stations for the most part were heaps of tiles and stucco. The palatial residences along the ocean in Palm Beach and the larger hotels suffered damages far up in the millions. St. Edward's Church which is only two blocks from the ocean suffered only the damage of four large panes of glass in three windows and two minor breaks in others and the demolition of the concrete cross upon the apex.

Workmen started repairs on our church, school and residence on the 21st. Our losses totaled about twenty-five thousand dollars. The Sisters' convent which was insured for fifty-seven thousand dollars was hard hit. Two end roofs were completely gone, parapets blown down, windows crashed in and the interior resembled a dismal swamp. A large force of workmen were soon at work on the convent.

On Sunday August 23rd there were not more than fifty people present at Mass in Palm Beach. This was on account of the fact that passes were required to cross the bridge and also on account of the absence of tourists.

Soldiers of the National Guard and sailors patrolled the streets, directed traffic and protected exposed property. Only well known and responsible persons were permitted to enter Palm Beach during the days immediately following the hurricane. For the palatial residences of the millionaires were left open to the

elements by the storm and valuable property was left in jeopardy.

The coconuts which were blown down were the property of anyone who found them. Besides those gathered in our yard we secured about three dozen which were blown from the park almost to our windows.

The saddest feature of the hurricane was the fearful loss of life in the southeast Everglades. The final canvass totaled about fifteen hundred lives snuffed out, most of them Negroes. The northeast wing of the hurricane drove the thirty by sixty mile lake Okechobee over the low natural dikes flooding the southeastern section with from five to nine feet of water, and drowning the inhabitants like rats. The flood together with the irresistable gale destroyed practically all the flimsy houses and shanties in the towns of Pahokee, Belle Glade, South Bay and the intervening points. On the 23rd the papers announced that Pelican Bay, which hitherto had been overlooked, or rather not discovered by searching parties, had been wiped out of existence, and that upwards of two hundred bodies were to be sought in that awful mass of muck, black water and tangled vegetation. Buzzards often indicated where bodies lay. There was no land, in which to bury out of water in the Glades. Steam shovels were employed in digging trenches in the White and Colored cemeteries here in West Palm Beach. And truck loads of bodies were buried as they were brought in. Very few were identified. A White man from Chicago who had been located for only two months on a ten acre farm at South Bay came to our residence and asked if we would give Catholic burial to his wife and four children should they be found and identified.

Five days after the hurricane it was decided to dispense with identification and burial and employ quick lime on account of the horrible condition of the bodies which were discovered or which rose to the surface of the murky water. All survivors were ordered out and none but officials were permitted to enter the destroyed glade section.

Relief organizations fed and clothed the unfortunates. Families came to our residence to be fitted out with clothes and shoes from the truck load brought here by the Knights of Columbus of Miami. The Knights met on Sunday August 23rd to systematize the distribution of some ten thousand dollars among the most needy. Marquis Maloney of New York sent five hundred dollars for the poor of this parish.

The Uniate Movement in Charge of Our Fathers in Poland*

In traveling east from Warsaw one is impressed by the difference in landscape from that of Western Europe and even from the other parts of Poland. The countryside here is covered with huge forests in which scarcely a house is to be seen. However, the forest makes way for a town or village here and there and one of these towns is Albertyn. It is here that the Society maintains the headquarters for those of her sons who are working among the Schismatics of the Greek-Slavonic Rite.

The inhabitants of this section refuse to call themselves either Poles or Russians although the territory is within the confines of Poland. The people are typically Slavic. They have round faces, large strong hands, and their feet are accustomed to long hours of walking over weary roads. Their shoulders are broad and strong from the heavy burdens which they bear. The countenances of the men are weatherbeaten. The women are timid and shy before strangers. They all work in the forests and their mode of life is simple and plain.

The culture of these people is not Polish; that is to say it is not tinged with the latinizing influence which characterizes the Western Slavs. They never accepted or adopted the civilization of their civil rulers, either Russian or Polish. They are stubbornly attached to their own customs. The customs which were once almost instinctive are now deliberately cultivated and fostered. They possess in consequence a very strong race consciousness. They possess a language all their own which bears a strong resemblance to both Russian and Polish without being either. It is used by the people only among themselves, while the ordinary vehicle of formal intercourse is Polish. These people live in extreme poverty and have become accustomed to excessive toil.

The cause of this poverty does the people no credit. The men spend their money on drink and are then forced to borrow from the Jewish usurers. Drinking begets deceit and theft among them and anything like a literary or material culture is unknown.

They have, however, a distinctive religious cult which has assumed the form of the Greek-Slavonic

*Translated from the *Katolischen Missionen* by Wm. F. Schott, S. J.

Rite of the Schismatics. The rite in use among them is that commonly known as the Byzantine Rite or the Liturgy of St. John Chrysostom. It traces its history far back into the early days of Christianity without change or innovation. In their Liturgy the people look upon God as the Lord of Majesty. As his creatures they sing His praises repeatedly and they beseech His mercy unceasingly. Their greatest mystery is the unbloody sacrifice of the Son of God Who descends into their midst in the form of bread and wine.

These people show their deep devotion by burning candles before the pictures of Christ and His ever blessed Mother. The faithful Pravoslav bows his head and blesses himself whenever he hears the names of the Persons of the Trinity. His services are long and protracted for he never ceases in his praise and petitions. Even his private devotions comprise a long litany of praise. However, sad to say, this liturgy has become meaningless and stiff to the average believer. It exerts no influence on his life. He is superstitious as are most of the White Russians. Still he is deeply religious; he bows before the holy ikons, blesses himself, confesses at Easter, but what he believes is a mystery even to himself. He frequently does not know the Creed or the Pater Noster. He is accustomed to the sounds of the bells on Sunday, for the bells are quite distinctive of the country. But he will not go to church. The long ceremony is wearisome to him and he has absolutely no respect for the "pope" as every priest of this rite is called, because he knows him too well. Although he has no concept of simony, still he is irritated that the priests demand sums which are at times exorbitant for confessions, weddings and burials. Although the Slavic Peasant is stupid and dull in appearance, still he possesses what is known as "peasant intelligence". One of these men told one of our Fathers, "if the "pope" would only set up a phonograph in church on Sunday, the church would certainly be crowded."

These millions of Slav Christians offered a special problem to the Roman Church. She could not leave them destitute and without succor. The Slav is hungry for religion. His "pope" never preaches and keeps the simple folk from confession and Communion by his greed. The work among these people promises to be most effective if we may judge from the crowds who flock around the pious and holy "pope" who is indeed rare.

The main question for Rome was this; In working among these people would she use their rite or impose her own? The imposition of the Latin Rite would have been fatal to the cause, for it would indicate a "Polinizing" propaganda and these people refuse to be made Polish. Secondly, such an imposition would have been psychologically impossible. For centuries they have been accustomed to their Slavic liturgy and the Slavic customs of their clergy who among other things allow the hair and the beard to grow. Besides, the whole spirit of the Slavic liturgy is anything but Latin. In 1595 when the first Uniate Movement among the Ruthenians took place, the Church was more far sighted than certain Poles who desired for selfish motives to Latinize these Slavs. She permitted and fostered the Greek-Slavonic Rite among these people.

The problem could not be solved by fusing the two rites. Such a method of procedure has proved unsuccessful elsewhere. For even if the ancient language be retained the spirit is different and the resulting rite is neither Greek nor Latin. Several Masses going on simultaneously, Benediction and processions of the Blessed Sacrament are all in opposition to the spirit of the Liturgy of Chrysostom. The introduction of these features of the Latin Rite would appear to the White Russians as an attempt to introduce Polish customs, a thing entirely abhorrent to their mode of thinking.

And yet the mere acceptance of the Greek-Slavonic Rite as carried out by the Schismatic priests was not desirable. For this liturgy as old as the Latin and less changed is at present for the most of its adherents nothing but a dead formula. New thoughts and new devotions must be evolved from the old liturgy and not merely to be imposed upon it in order to make that liturgy and the religion to which it belongs a living thing in the hearts of the Faithful.

What then is to be done? The Missionaries who are sent by the Church must accept the Slavic Rite and imbue themselves with the spirit of the Slavic Liturgy. But at the same time they must remember and retain the progressive spirit of Western Christianity. They must so evolve the Western ideas that they proceed from the Slavonic Rite as a natural and spontaneous growth. Such a fusion is not a comingling of civilizations. It is rather a meeting in the House of God of two cultures which recognize the same God, the same altar, the same sacrifice and the same priest Who is Jesus Christ Our Lord.

With this as their ideal, the Jesuits now at Albertyn are working with a commission from the Holy See. They have accepted the Slavonic Rite both in liturgy and office. The only difference between them and the Schismatics is that they wear a distinctive garb, that they pray for the Holy Father and for the Ordinary of the place and that they do not call themselves Orthodox. In all other things they accustom themselves to the customs of the Schismatics; they allow their hair and beards to grow, they keep the many and longer fasts and observe the regulations concerning food, they use the language of the people. In brief they have accepted the advice of St. Paul. With the White Russians they have become White Russians that thus they may gain them to Christ.

This step meant a great sacrifice for these Fathers. They heard a command as Abraham had heard it "Go forth out of thy country, and from thy kindred and out of thy father's house." Five Polish Fathers and four Brothers have accepted the Greek-Slavonic Rite. Ten novices are preparing themselves to devote their lives to the White Russians.

The candidates for the novitiate are most varied in character and circumstances. Some are old, others young; some are Russians, others White Russians; some belong to the Latin, others to the Greek-Slavonic Rite. Even the Schismatics have applied. But to accept Schismatics is somewhat dangerous and a rule has been made by which they are admitted only after three years in union with Rome.

However, as has already happened, one can receive a special dispensation from this rule. The majority of the novices were Catholics of the Latin Rite. From the very first day of their admittance they are introduced to the Greek-Slavonic Rite exclusively. The novices at present are Russians, White Russians and Poles. Besides the training of the novices and the formation of future Jesuit priests, who are to work among the Christians of the Greek-Slavonic Rite, the Jesuits are also laboring to reunite Schismatics to Rome and to shepherd those already reunited. They have founded two parishes in the Greek-Slavonic Rite which are under their jurisdiction. One is at Albertyn the other at Synkeowice. At the latter town a priest and a lay-brother are in residence. The church is a venerable one and was presented to the Fathers by the Ordinary, the Archbishop of Vilna. At Albertyn the church joins the novitiate and is furnished according to the Greek-Slavonic custom.

Because of the greater number of priests and the presence of the novices at Albertyn the services are more solemn and many reunions have been effected. Many who are not yet Uniates attend the services. Every Sunday sermons are given in Russian and White Russian but never in Polish. Missionary excursions are made into the towns and villages of the neighborhood and the priests are always welcomed. They are received into the homes of those who are wearied with their state of separation from Christ's Church, and who wish to learn more of the priestly life by closer contact and conversation with the Missionaries. At present the Archbishop of Vilna is taking steps to establish a centre of the Greek-Slavonic Rite at Vilna, where he is ready to give our Fathers a church and headquarters. Two priests, a Frenchmen and a Ruthenian are preparing to take over this work. At Albertyn the Fathers intend to build a larger church and are preparing to distribute literature in both Russian and White Russian. Thanks to the endeavors of the Jesuits, a sisterhood of the rite has been founded at Vilna. The Sisters will be attached to different parishes and thus help spread the movement.

The Jesuits are not alone in this work. Four of the five dioceses in eastern Poland are working for the same end. The Redemptorists have established a station at Kovel. Many other Orders and Congregations of the Latin Rite are seriously contemplating devoting some of their men to this field of activity. At present there are about twenty Uniate parishes and about twenty-five thousand Schismatics have been reunited with the Head of the Church. This is a great achievment when we realize that the work has been under way for only four or five years. Whole parishes with their priests have become Uniates. This is a signal victory since the transition always denotes a struggle and separation. Although there have been relapses, this was to be expected and could scarcely have been avoided. The movement is, however, progressing and spreading rapidly.

Although money and means are desired, the greatest need is a sufficient number of zealous and energetic priests, who are willing to accept the Greek-Slavonic Rite wholeheartedly and thoroughly. They must imbue themselves with its spirit and only then can the separated brethren of this rite be brought into the Unity which Christ promised as one of the marks of His Church.

THE NEW COURSE OF CLASSICAL STUDIES AT VERUELA*

By Father Arturo M. Cayuelá, S. J.

A pleasing and profitable opportunity to tell you something of our life at Veruela is afforded me. It is my intention to describe the classical course, which is prescribed for the Juniors here. I have two very strong motives for sending this article . The first is, that up to the present no clear and complete account of these studies has ever been published, and secondly because the ordination concerning the studying of letters in the Spanish provinces, which was compiled after much deliberation by the professors of the classics, has recently been approved by Very Rev. Fr. General.

Although Fr. General's approbation limits the new plan to a year's trial, as is the custom, we feel sure that this new order will become the established norm of studies in the Spanish houses of formation.

For many years now, there has been no student of the classics, who has not felt the need of an ordination concerning our studies. This ordination was the official approbation, not only of the end which we are striving to attain, but also of the methods of teaching, and above all, of the present interpretation of the "Ratio Studiorum". For Fr. Roothan in his preface to the "Ratio", states that he is proposing it merely as an experiment, which, if successful, he would impose on the Society as a law.

The present year, which has witnessed so many changes in pedogogical methods, presented a splendid opportunity to establish and give unity to our course of studies.

Of course there will always be some, who, no doubt with the best of intentions, cast aside even the most essential parts of the "Ratio", in their striving to be in harmony with the tendencies of the times. On the other hand, there will always be some, who unreasonably fail to distinguish between the letter and spirit of the "Ratio". This latter class lay down regulations

*Translated from the *Letters of Aragon* by M. J. Blee, S. J.

for our Juniors, which evidently are intended for the teaching of children, and closing their eyes to present day needs, obstruct all lawful changes and progress.

In 1857 the traditional method of teaching humanities was abandoned in Spain. The consequent lack of capable teachers of the classics placed both our students and our teachers in an atmosphere, far from conducive to the study of humanities. Now when the air, we breathe, is full of germs, every precaution must be taken to escape the contagion. Varied indeed were the diseases, which afflicted those who directed the course of studies in Spain. While on the one hand they did not stop preaching the inevitable necessity of being the leaders of European culture, on the other they condemmed as useless, the study of the classics, which the most cultured people of Europe consider the firmest foundation of every solid education. Among Ours a policy of Utilitarianism was being adopted. The result was, that it was not unusual to hear such phrases as these; "Why waste so much time on Greek?" "What good will it be?" "Why learn Latin style?" "Would it not be more profitable to throw aside these phantasies of Greek and Ciceronian Latin, and spend our time on Spanish authors, from whom we can surely profit?" "The enthusiasm of the Renaissance has vanished." "Our students desire different courses of studies. These opinions, and others like them, were expressed not only by seculars but even by Ours.

It was to be expected that such objections should be raised, when the traditional end of our studies was obscured. Our aim is far superior to all utilitarian ends, since it tends to a complete and harmonious developement of all the faculties of the individual.

The increasing tendency towards Utilitarianism encouraged a spirit of carelessness and vain display. Thus in literature, instead of the careful study, and wise imitation of the great masters of prose and poetry, disordered discussions of the authors and their works, became the order of the day. At the very outset of their study of Latin and Greek, philological questions were debated. These often proved an impassible barrier to many students, who became thoroughly disgusted with the lectures. The curriculum was so enlarged that the students scarcely had time to take the necessary exercise, or to take part in the ordinary extra-curricular activities. The uselessness of such a plan is too clear to need further proof.

On the other hand, it would not only be foolish to allow our young men to fall behind the customs of our time, but even contrary to the spirit of our Institute. For according to the Institute, our young men must prepare themselves now, so as to be able to use the weapons which the men of to-day use. A certain culture and politeness have become the inheritance of the greater part of society, the possession of which is absolutely necessary, even to deal with those who have received but a fair education. With the passing of the centuries, civilization has made much progress, and the educated man of to-day is far different from the cultured man of the 16th or 17th centuries. Since then, the literature of Spain has been fully developed, and new styles of composition are becoming a part of it. The literature of the Middle Ages has been studied, and compared with that of modern times. Philology has become, with astonishing rapidity, one of our most interesting studies. The study of the classics, more practical now than in the Renaissance Period, is once more enshrined in our curriculum. Besides, the perfect knowledge of the vernacular is becomiug more and more necessary, since that is an essential means in our work for the salvation of souls. And finally, because of the frequency with which we communicate with our brethren in other lands, a knowledge of modern languages is necessary and desirable. To ignore, or to make little of this need of a modern education for our young men, and to educate them in the methods of the Middle Ages would be to deprive them of admittance to the company of the leaders of to-day. This then is the problem which faces us. It can be stated briefly as follows. How can we preserve the study of the classics as a necessary foundation, and keep in harmony with the trend of modern education? This is the difficulty that has caused so many misgivings and so much prejudice.

Fr. Roothaan, in his preface to the "Ratio", warns especially against those imprudent methods of teaching, which try to convert the study of literature into a mere collection of memory lessons. I think it would be well to quote the words of that most prudent man, for the sake of those who perhaps have forgotten them.

"What shall I say of the lower schools. Some try to teach their pupils as many things as possible in the shortest time and with the least amount of labor. But this vast field of subjects which the boys merely plough, but do not cultivate gives them a knowledge

of many things, though they fail to understand fully any single one of them."

In the same letter, he goes on to say, that in those matters, which do not pertain to the essence of the "Ratio", we may adopt our method of teaching to the needs of the times, "In some points, however, which do not bear on the essence of the "Ratio" the needs of the times force us to depart from the customs of our Fathers. However this departure is so far from being unlawful, that it is entirely in accord with our Institute, and greatly helps to the greater Glory of God." And speaking of the study of letters he says "In our lower schools care should be taken that some time be assigned to the study of minor subjects especially, to the study of the vernacular. However, let this be done in such a way, that the study of Latin and Greek will still be the most important courses, since they are now, as they have always been, the principle source of solid learning and perfect examples of all that is beautiful".

Very Rev. Fr. General Louis Martin has also written many letters of warning and encouragement. In his letter to all the provincials of Spain, he openly expressed his desire, that our young men should be well grounded in literature, even if it be necessary to prolong their Juniorate. "It is impossible" he says "for ours to be masters of every study that they undertake, but it is necessary to lay good foundations, to open up new vistas to them, and to teach them the way to learning".

In the ordination of Fr. Wernz for the Province of Holland we read, "Our Juniors must strive, not only to write Latin correctly, but they should also endeavor to imitate points of style. It is greatly desired, therefore, that our professors draw abundantly from the rich resources of Latin and Greek, which help much to the cultivation of the mind. Let them not be satisfied with the mere translation, but let them study the wonderful oratory and composition of these languages. The main points of the history of literature are to be given with illustrations taken from the more beautiful parts of the authors".

Coming to the specific directions, which have been laid down for the course in our college of Veruela, it is interesting to note the precautions taken by the superiors, to maintain the traditional system, as well as the different plans they have devised, to give the principle place to the subjects which are essential to modern

education. In 1888 a discussion was had as to how a perfect knowledge of Spanish could best be had. In a letter of 1889 we read "To avoid the difficulty in which Ours find themselves, when they are forced to explain the modern method of studying Latin, which supposes some knowledge of Philology and Foreign languages, it would be advisable to give them, at least the essentials of this new subject." In 1890 we were informed that our pupils were supposed to be writers, teachers, and orators. Not only a knowledge of the classics but also an acquaintance with every branch of learning was needed. Fr. Luis Adroer, the provincial at that time, put forth every effort to preserve the traditional system of the "Ratio". At a conventlon of teachers, held in 1898, he stated, that the greatest danger which threatened us was the German Theory of education, then so prevalent. And again at another meeting held on November 29, 1898, in answering objections that had been urged on the question, whether the ancient or the modern Spanish authors should be taught, he said, "The ancient authors must be our foundation; however" he continued "a knowledge of the modern authors is necessary, that we may imitate the good qualities by which they have distinguished themselves."

In 1904 Fr. Rector insisted on the necessity of spending more time on prelections and exercises than on the precepts. He also observed that the collection of classical authors was inadequate, and that we should therefore read other authors. Many other opinions similar to these, all tending towards the same end, were published during the same year. During this period, some of the provincials personally made out the curriculum for each class. Although the Rev. Fr. Visitor Peter Boetto did not make any change in our course of studies, yet he did commend the wisdom of adopting means, which would clearly improve our standard of education, "For," he said, "not every thing which is not in the "Ratio" is against the Ratio, nor is every thing in the "Ratio" applicable to our Juniors, since many things are evidently intended for the training of school boys." And at the end of the visitation, he quoted for us the words which Fr. Brulov had addressed to the Theologians at Ona. "Cultivate he said, "a love for literature which is so much neglected by Ours, and which seculars, with good reason, so earnestly strive to attain. Perfection in this is a

very personal task, and one that is best accomplished, while you are still young, but which in our day is too often put off until it is too late."

The summer courses, which were given at the express command of higher superiors, were a great aid to the drafting of the ordination. At Burgos during the summer of 1922, each of us set forth his desires and ambitions, his doubts and difficulties. Then we realized that it was the unanimous wish of every scholar of the classics in Spain, to confirm and give unity to our system. Shortly after this we saw our plans receive official recognition and approbation, when the twenty-seventh General Congregation adopted them with the force of law.

Finally, our Very Rev. Fr. General desirous of having a uniform standard of studies in the provinces of Spain, ordered the Rev. Fathers provincial to assemble at Granada in May 1926, and to send one or two Fathers from each province to Loyola, to draw up a course of studies for the lower seminaries and Juniorate. This plan was to be first approved by the provincials, and then forwarded to Fr. General for revision. The meeting was held at Loyola in the last days of August 1926 and was attended by representatives from each of the Spanish provinces. The delegates were either teachers of Rhetoric or Poetry or Grammar. Some of them had a slight knowledge of the methods used in the secular universities of Spain and other countries. Others brought with them Lectures on the Jesuit Method of Education.

Rev. Fr. Severia Azcona, Provincial of Castile, was chairman of the meeting, but he entrusted his office to Fr. Robert Cayuela, of the province of Aragon. For eight days these fathers worked zealously on this very ardous task, the importance of which can easily be seen from the fact that two sessions were held each morning and afternoon, all of which were attended by Rev. Fr. Provincial, the honorary chairman.

The desires of all were realized, and thanks be to God, the outcome of this meeting was most successful.

During the numerous sessions the principal points of our literary studies were carefully and freely discussed and remedies for the difficulties, which usually threaten them, were suggested. A course of studies for each province was arranged and the end of these studies was definitely and clearly stated. This was done for a fuller appreciation of the methods used to attain our end. The following questions were also treated: The perfection of studies required of our Juniors, the idea of modern culture, the years of for-

mation, the time alloted for classics, Latin talk outside classes, the elements of Greek grammar, modern languages, Hebrew and Mathematics. A special session was held to consider means of preserving the health of the Juniors. We decided that the means most helpful to the Juniors, who give themselves so studiously and earnestly to study, were those which were set forth in the Epitome. But the most important problem of all in the opinion of the Fathers, was the urgent need of priests to teach these classes. The knowledge of character needed to conduct a class, the vast erudition, the profound influence which the teacher exercises upon the docile souls of the Juniors, all these prove the necessity of forming men of solid virtue and apostolic zeal who will dedicate themselves, body and soul, to the humble and monotonous task of educating our Juniors.

If the teacher of grammar is to give his pupils a full knowledge of the classics, and if he is to instruct them in the various forms of Spanish composition, he must have read all the classics and must have acquired an understanding of Philology, both of which can only be achieved by long study. And if the students of Poetry and Rhetoric are really to appreciate the great authors and to be able to analyze their different works, their professor must not content himself with reading this or that speech or poem, but he must completely master all the works of the authors.

The Fathers were so convinced of the need of teachers that a resolution was adopted, by acclamation, to petition Very Rev. Fr. General to inaugurate a special course of studies for those who are to teach in our Juniorates. It was proposed that this should come after the usual course was completed.

This convention of teachers was adjourned on the 28th of August, after an address by Rev. Fr. Provincial of Castile, in which he encouraged and praised the zeal and courage of our teachers. He also assured us that superiors would do all in their power to train competent teachers, and organize a fixed standard of studies, so that our Juniors might be perfectly educated, and capable of instructing the boys who attend our Schools.

The resolutions of the convention, together with a description of all its activities, were sent to Very Rev. Fr. General. When he had studied these accounts, together with the remarks of the Fathers Provincial, Fr. General gave his official approval with very few changes. He also commanded the Provincial of each

province to set down some very concrete and practical conclusions derived from the principles contained in the records of the teachers' convention, by which he could establish one norm of studies for all the provinces of Spain.

In accordance with the decree of Very Rev. Fr. General, the Fathers Provincial met at Barcelona in 1927. They deputed Fathers Errandonea, Valbuena, Rodriguez and Arturo Cayuela to come to Veruela, and formulate a brief, concrete and practical plan of studies, which in their opinion would be best adapted for our Juniorates and schools. The substance of this plan was drawn entirely from the principles outlined by the convention of teachers, and approved by Fr. General. The above named Fathers came to Veruela during the Pentecost holidays, and following the directions of their superiors, drafted the new plan. Then it was sent to the Provincials, and to Rev. Fr. Assistant, who after they had examined it sent it to Very Rev. Fr. General. Finally Fr. General after much deliberation, returned it with his approval for a year's trial.

This long procedure was explained to the Juniors of Veruela, in a conference on the opening day of the present school year. The purpose of the conference, was to make them realize the interest which superiors take in their studies, as well as the care and prudence, with which the Society proceeds in all matters pertaining to studies. Thus also they could see how God blesses the efforts of superiors and teachers, who acting according to the spirit of the Society, are governed always by Holy Obedience.

I shall explain briefly the essential points of the new ordination.

THE END.

The end of these studies is two fold. The first is the harmonious cultivation of all the faculties, so that each may attain its full development without detriment to the others. Hence it follows, that Ours must acquire a perfect style of composition, an irreproachable taste, and the highest criterion of literature; they must strengthen their minds, and prepare themselves for the study of Philosophy and Theology. Finally they must prepare themselves for the work of the Ministry, and especially for the preaching of the divine word.

The second aim of our studies is to imbue the Juniors with that culture, which is the fitting orna-

ment of a perfect priest. In the Juniorate then, they should strive to attain the knowledge of all subjects which are intimately connected with the studies of Humanities, but especially should they endeavor to have a thorough acquaintance with all modern languages. In these subjects however, consideration must be had for the talents of the individual, so that no inconvenience may be caused.

The Number of Years.

During the second year of the Novitiate, the time of class and study, (which at the most will be three hours a day), should be employed in reviewing the classical authors which have been previously read. Those of the novices who have had no Latin or Greek in high school, should study the elements of Latin and Greek Grammar. Those who have not had a classical course, will study grammar during the first year of Juniorate. The second year Juniorate will be given to the study of Poetry, and the third year as well as the fourth will be devoted to Rhetoric. Graduates of our colleges, who have had a course in Poetry, will go into the class of Rhetoric in the first year of Juniorate. Every Junior must spend two years in the class of Rhetoric, unless a dispensation is obtained from Rev. Fr. Provincial.

The obligation of studying Rhetoric for two years, binding on all the provinces is one of the most necessary improvements. It had been observed that too much time had been wasted in learning the elements of the languages, and the minute precepts of Poetry. The result was that only one year remained for the most important study, which is the extensive reading and analysis of the great Latin, Greek and Spanish authors. Besides, the Juniors themselves gave evidence of the necessity of two years of Rhetoric.

THE SUBJECT MATTER OF THESE STUDIES.

The first requirement is a sound practical knowledge of Latin, Greek and the vernacular. The Juniors' comprehension of Latin and Spanish should be such, as to enable them to speak both these languages fluently.

Some facility in the reading of Greek will suffice. The authors to be read should be carefully selected, and should comprise the great ancient masters, as well as the more renowned writers of to-day. In the choice of authors, all those must be avoided which might jeopardize either the piety, or purity of our scholars.

A brief outline of Geography and History, both ancient and modern, must be given, as well as an abbreviated course in the History of Literature and aesthetics. Moreover, it has been deemed wise to transfer the study of Mathematics to the Juniorate, Finally a practical course in French should be given. which should be followed, if possible, by the study of Engish and German.

Standards Common to all Classes.

The principal study in every one of our classes is the study of the Latin and Greek Classics. In this way the education of our Juniors will be, as the Society wishes it should be, truly classical.

The prelection of the Spanish authors must be made with scrupulous care. With regard to their selection, the ancient authors should have first place but should not be the only choice for reading and imitation in exercises. For from these the real Spanish idioms can be learned. However for the development of the imagination, the modern authors, whose works are filled with the thoughts and imagery of to-day, should have the preference. By such a combination we will prevent the Juniors, who at times are allured by the charms of modern authors, from neglecting the more solid and serious works of Spanish antiquity. In general they should accustom themselves to recognize literary merit, wherever it may be, as well as the defects of style or taste. In their criticisms, however, they should keep themselves free from all prejudice, and must evidence no signs of being narrow minded. In this way the Juniors will be inclined in the beginning of their studies, to learn the value of truth, which is most necessary, if they are to establish a criterion, free from all exaggeration.

The Juniors should be cautioned against the tendency towards Secularism, which is prevalent in the literature of to-day, and which proclaims a spirit of freedom, that is a great danger to our faith and morals. They should understand that they must distinguish between that, which objectively is not wrong, but which might be harmful to the youthful character of a Junior. The prudent professor will omit all such books from the curriculum.

The Juniors should learn in what true imitation of the classics consists. They should be taught, that it is not the reproduction of the words, "or of external appearance," but the assimilation of the characteristics of literary perfection, so as to be able to express their thoughts and feelings after the manner of the great

authors. In this way the student not only will be far from stunting his originality, but he will even rid himself of all natural defects and acquire a more perfect style.

Some works of the great Latin, Greek, and Spanish writers should be analyzed slowly and carefully so as to penetrate to the source of their merit. Others should be read more hurriedly with a view to enriching the vocabulary with a variety of phrases and idioms, and to furnish the imagination with an artistic mould wherein it can form vivid pictures.

Composition is the most vital part of the entire formation. Wherefore every effort must be put forth to advance in this subject. Themes should be assigned often and at fixed times. The reading of authors other than those which are read in class is to be encouraged and practiced as much as possible by the Juniors.

The precepts of literature, which help much to the laying of a solid foundation, are to be explained in class. However, too much time should not be given to committing them to memory. Concrete examples of these precepts are to be taken from the great authors.

Since it would be impossible, because of the different talents and ages, for all Juniors to acquire the same facility in understanding the Greek authors, it is advisable that some content themselves with the reading of the New Testament and the Fathers, while others proceed to the reading of the great prose authors.

All the Juniors, in addition to the Sunday Tones, must frequently declaim excerpts from Latin, Spanish and even Greek writers. In order to give unity to the elocution class, the different elements of public speaking will be taught in different classes. The art of public speaking is difficult. In the beginning, even mechanical means should be taken to acquire ease and naturalness and to correct faults which can lessen and impair the good effect of preaching. Naturalness is by all means to be acquired, but this is not to be confounded with vulgarity, carelessness or poverty of diction. Finally our Juniors must realize the radical difference between acting and preaching, and if anyone shows a tendency towards the declamation of the theatre, he should be severely reprimanded. In this matter also we should set a very high standard, so that we may attain the golden mean.

The Rhetoricians, besides the ordinary practices of elocution, must also write and deliver at least one Spanish and one Latin Sermon each year. Besides the authors prescribed for all classes, the provinces of Cas-

tile and Aragon must give a course in the languages and literature of their provinces.

The Grammar Classes

The first year of grammar should be given over to the mastering of syntax. During the first three months of the following year, some time should be devoted to the learning of the Rules of Prosody and Versification. Some knowledge of Latin style is also demanded, in order to be able to express our ideas in a style peculiar to Latin. Without this advanced knowledge, the Latin compositions would be translations of the Spanish words, but in no way would they convey the corresponding Latin idea. Therefore the chief rules of Latin style should be given during the first year, and these should be put into practice in the regular Latin themes during the year.

In the teaching of the classics, the professors should follow the practical methods pointed out in our Ratio. When the students have fully grasped the elements of syntax and grammar, they should be assigned to writing Latin themes. However, this does not prevent the teacher from profiting by his knowledge of philology, since there can be no doubt that the rational explanation, which the simple rules of philology and etymology give to linguistic phoenomena, nourishes in beginners the desire for languages which will enable them to learn other languages, and which helps to awaken interest in class. A teacher, who is imbued with the spirit of the Ratio, will know how to subordinate this knowledge to the practical end of the use of the language, without turning his class into a "Seat of the Science of Words".

Although at present the aim of our Greek class is only facility in reading, still the Juniors should be trained in translating Spanish into Greek. Another means of obtaining a thorough knowledge of the Greek, is to compose themes containing words and phrases from the authors.

With regard to Spanish, it is natural that the Juniors should strive to speak it perfectly. Experience teaches us, that perfection in speaking any language is attained by reading and re-reading, by appreciating and by imitating the authors of the Golden Age of that language. Young men should have a high criterion, which however does not exclude modern words and phrases, under the foolish impression that no word is to be accepted, which is not found in the vocabulary of the 17th century authors. Fr. Juan Mir, and some of

the other fathers of the Restoration Period, contended that literary perfection consisted in the imitation of the purest forms of the Golden Age. Moreover as subjects of imitation, they preferred the ascetic and mystic writers to all the profane authors, even to Cervantes, To-day we believe, that to presume to write in the style of the 16th century, is impossible and as antiquated as it would be to go out in a doublet and short cloak. The centuries have not passed in vain, and when we adopt a style in writing, which we do not use in conversation, we lose the outstanding qualities of style, namely, naturalness and vigor. Other Jesuit writers such as Fr. Coloma, and many who write for reviews, are exerting a great influence on the public, and are repressing the exaggerated Purists.

The course of Humanities is now taken in the final semester of the second year of Letters. The aim in this course is the perfection of literary style, and an expert knowledge of the means necessary for its achievement. The Juniors should exert all their efforts to the attainment of an eminently classical style, whose golden simplicity is far superior to the exaggerated and euphuistic manner of writing, which is the effect of undue affectation. Since the writing of verse is an excellent preparation for vigorous and rythmical sermons, the Juniors should imitate all the different forms of verse and meter. The writing of Latin Verse, which at first may seem antiquated and useless, has proven to be of great advantage. It is quite evident, that, since Latin and Spanish versification is only an exercise, we do not demand that all the Juniors be laureates. Those who have poetical talents can and ought to strive for perfection.

Humanities.

In the course of Humanities, precepts are not to be multiplied, but exercises should be given to illustrate them. These exercises should be divided into three classes, Preparatory, Elementary, and Perfect. The first class should consist in learning the new words, which are met in the authors, and the exact meaning of the words used in the Liberal and Mechanical Arts; the use of synonyms, metaphors and similes; short descriptions of scenes from nature. The second class would be the imitation of the authors, and the use of allegory and comparisons. The third class would con-

sist of elegant translations and the writing of sermons and poems.

Rhetoric.

The purpose of the two years of Rhetoric is to give the Juniors ample time, in which to read and analyse, in their entirety, the great masters of Latin, Greek and Spanish Literature. This is the only adequate method to obtain a true knowledge of the ideals and manners of these writers, and the surest way to accomplish the study of Rhetoric. What is the use, for example, of reading two or three books of Homer, if we fail to recognize the salient traits of his characters, or if we cannot appreciate the marvellous unity of the story? Or how can we profit by the treasure of oratory hidden in the words of Demosthenes or Cicero, if we read only two or three creations, and do not perceive the skill of the orator in the circumstances which were the occasion of the speeches.

Moreover, it is to be desired that the Juniors once they have a working knowledge of these languages, of their own accord, read and analyse speeches and compose Latin and Spanish themes. The false supposition, that excellence in composition can be had without previous reading of the authors, is the reason why many become discouraged over their mistakes and poverty of diction. On the contrary, those who have had the advantage of previous training, advance so rapidly that we hope that some day they will bring glory to the Province, not only as preachers but even as writers.

Great care has been taken in arranging the course of the History of Literature, and instead of becoming a burdensome memory lesson, it has proven to be a positive benefit. Instead of giving chronological resume, and a general idea of the different periods and stages of literature, a fixed time is alloted for a knowledge and appreciation of the most renowned authors. It is evident that only a few authors can be thus treated, but it is far better to know a few of the best thoroughly, than to have a superficial knowledge of a host of the less known writers. This beginning of genuine erudition is greatly helped by the modern text books on the History of Literature. We might quote here that old Latin adage "Non multa, sed multum."

The same might be said of the "Fine Arts" and Aesthetics. A deep study of these subjects presupposes

some philosophical notions, which are unintelligible to those who have not yet studied metaphysics. However let it not be thought, that the teacher is dispensed from the study of these questions. For they are the principles of the true philosophy of Art, which teach us the real value of the arts. The professors should not only explain these principles, but should also give a brief course in Aesthetics. It is also stated that illustrated lectures be given on the subjects of architecture sculpture, and painting. If anyone wishes to specialize in these subjects, this can be done later under the guidance of superiors. However the Juniorate is no time for specializing, but it is set aside to give a classical foundation and a remote preparation for the preaching of the word of God.

All the rhetoricians must write at least one Latin and one Spanish sermon a year, and must also preach them. They should also take the initiative in devising other methods for perfecting themselves, such as extempore speaking, writing outlines for sermons, synopsizing sermons which they have heard, writing criticisms of sermons they have read, and finally committing to memory passages from Latin and Spanish writers.

In the two years of Rhetoric, as well as the other years, certain subjects have been specified, which no professor is allowed to omit. A description of these can be transmitted, since it is only necessary to point out the essentials. Our efforts to raise the standard of studies and to encourage our Juniors, have been materially aided during the past few years, by the generosity of our superiors, who have obtained for us the best text books that could be had. To them we are indeed grateful.

Minor Subjects.

Geography and history lectures are given during the two years preceding the Rhetoric class. A course in Mathematics, which will be a good preparation for philosophy, is given during the years of Rhetoric. The study of Hebrew has been assigned to the second semester of the second year of Rhetoric. Hebrew class is also held during the short vacation period. The scope of this course is limited to the elements of grammar.

Health of the Juniors.

To the end that our Juniors, the hope of the province, may preserve their health and strength during the years of constant and earnest study, superiors in

their fatherly care have provided some means which aid us to realize our desires completely in this matter. First of all Thursday is set aside as a holiday, free from all ordinary classes. An academy in French or English is held for three quarters of an hour in the morning. Every other Thursday the Juniors have a picnic. Every Thursday they rise at six o'clock and may go for a walk both in the morning and the afternoon.

Moreover on class days they have recreation after the first class in the afternoon instead of the customary walk in silence. Most important of all are the games. The Juniors themselves testify, that after the games, their heads are clearer, their nerves quieter, and their study more fruitful. It is the will of Fr. General that there be no classes or academies on Sundays. Short vacation lasts until the end of Sept., during which time the annual retreat is held.

A convenient arrangement of the time for classes is also a means for preserving the health. Accordingly class does not begin until nine-fifteen A. M., and the time for morning study is thus lengthened. This year the second-year Rhetoricians do not go to class until a quarter before ten. Classes end at a quarter before twelve, and a brief interumpendum is allowed after the first hour. The Gymnasium is now a thing of the past, but in its place we have a hand-ball court, together with volley-ball and tennis courts. There are two afternoon classes, one lasting three quarters of an hour, and the other an hour. The time for confessions has been changed to allow more time for the evening composition. Confessions are now heard on Tuesday and Saturday afternoons.

I think, that I have succeeded in giving you some idea of the new order. We hope, that with the co-operation of all the prefects and teachers, it will attain its perfection. This ordination is the will of Very Rev. Fr. General and of all our superiors, so we can be sure, that if we follow it, our efforts will be blessed, and our Juniors will receive a spiritual and literary formation, that will enable them to emulate the glorious deeds of the fathers of the Old Society .

Arturo M. Cayuela, S. J.

The "People's Mission" of Vienna.*

Recently a great counter offensive against the Neo-paganism of the present day was carried out under Catholic auspices in Vienna. Father Aloysius Bogsrucker, S. J., was largely instrumental in the inauguration of the work and he perhaps more than anyone else is aware of the details and difficulties which attended the work as well as the results. On February 8, 1929, he delivered a lecture at the Canisianum, the seminary conducted by members of the Society in Vienna.

In America a Mission of this kind would in all probility be called a city-wide Mission.

Father Bogsrucker's account follows.

While a glance at the Vienna of the present day may be productive of comfort and hope, because of the great Mission, before the transforming influence of that religious crusade, such a glance would have inspired nothing but despair and dejection. And it is the present aspect of Vienna which increases our hopes of an awakening of the Catholic spirit in modern life not only in Vienna but wherever men are striving to combat the Neo-paganism of to-day. For if such noteworthy results were attainable in Vienna, then assuredly results much more gratifying can be expected practically everywhere else. For there were certainly dark clouds hovering over the countenance of Vienna in the pre-mission days.

The one element that marked Vienna's past was decadence. Especially after the fall of the Empire one position after another was lost to the influence of the Church. And the reason most easily adduced for this is readily seen in what immediately preceeded,—sixty years of the baneful influence of inter-confessional schools, then "Josephenism", and finally Liberalism, which in effect amounted to practical indifferentism. This latter diffused itself and its spirit into the minds of the people of Vienna with little or no regard for position, creed or precedent. Added to this there was the woeful lack of parishes. The cure of more than two million souls was assigned to seventy-six parishes. Of these, between ten and twenty had about thirty thousand souls in each of them; about

*Translated from the German by Carl J. Hausmann, S. J.

ten had charge of forty thousand, a few others were charged with sixty thousand each while two were charged with the care of more than seventy thousand each. Then too there was a deplorable lack of buildings for the care of souls, while the building of churches was entirely neglected.

Another fault of the past lay in this, that benifices in Vienna were not infrequenrly given as sinecure posts Thus many an aged priest, entirely incapable of coping with Vienna's needs, and able to do only a modicum of chancery work, came to Vienna. In addition to this defect of quality there was a defect of quantity of equal import; for the number of priests had dwindled noticeably. And lastly there was another defect in quality in that many priests who were forced of necessity to leave their own dioceses, were received in Vienna. These are defects of the past whose evils are working against the Vienna of the present. And to top the category there was the war with its manifold consequences and the post war period with the saddening corollaries attendant upon it.

It is not difficult from the foregoing to imagine the spiritual distress of Vienna. It is true that the Sodalities of the Blessed Virgin had done more than their share to counteract the irreligious tendencies. Nevertheless before the "Peoples' Mission" the practicing Catholics of Vienna formed only about ten per cent of the population. Anybody who chose to regard himself as a good Christian was admitted to be one. And naturally there were many who regarded themselves as such merely because they went to Church to hear the New Year's sermon and at Easter time and received two sacraments during the year; these sacraments being the blessing of throats on St. Blaze day and the reception of ashes on Ash Wednesday. The average Viennese Catholic went to confession and received Holy Communion twice in his lifetime, before his marriage and if the grace were given him, on his deathbed. And many managed to elude the former obiligation by procuring a certified statement to the effect that the confessional obligation had been complied with, by means of a sufficiently large donation to the servant at the presbytery.

The press was also in a deplorable condition. There were two Catholic periodicals with a combined circulation of eighty thousand. And against these fifteen turbulent sheets with an aggregate output of eight hundred thousand waged a constant and unrelenting warfare. It is small wonder then that Vienna stood

and still stands in very great spiritual danger. Since the close of the war one hundred and fifty thousand have left the Church. And on top of this staggering fact was another, namely that "Altkatholisismus" (Old Catholicism) assumed such proportions that it was able to make Vienna its episcopal see.

In Vienna, therefore, in the face of this tremendous religious exigency, men working for God and for souls were confronted with the burning question, "what can be done; what remedy is there? The entire situation was summed up in an article by Dr. Missong of Vienna in a Munich periodical. One outstanding statement based on offiicial statistics is very much to the point: "Since the days of the Reformation and the Counter-Reformation, no movement has so influenced whole masses of the people as has the apostasy of the past ten years."

The ordinary manner of carrying on the ministry was no longer effective. The *Wiener Kirchenblatt,* Vienna's Church paper, was rendering fruitful service to souls and its circulation was on the increase but it could not extend its circulation or exert its influence so as to meet the needs of the great masses of the people as could a Mission. Hence the only means capable of coping with the needs of the masses and in fact of reaching them was the Mission.

But what difficulties stand in the way of such a project in a city like Vienna with its wide area and the number of people to be reached! Of course there were the precedents of the great Missions held at Munich and Berlin but the number of people to be cared for in Vienna was almost equal to the combined numbers in these other cities. It was evident from the first that a Mission in Vienna would of necessity have to be the greatest ever. But then, where were the numerous Missionaries to be had? How could the necessary funds be procured? How could so extensive a plan be organized? How could numerous arrangements be carried out with an eye not only to thoroughness but also to success?

A poorly conducted Mission only defeats its own purpose as experience had taught in a former Mission which failed miserably because of poor organization. Manifold and diverse precautions had to be exerted above and beyond all else, zeal, prudence and charity; Zeal to meet and overcome the obstacles of the only too apparent tasks no matter what proportions they assumed; prudence to counsel firmness of purpose and at the same time to temper the zeal. For sad

experience had shown only too clearly that zeal alone could avail little and that blind zeal defeated itself and even worked harm. But above all in the present circumstances, what was needed most was Charity for it was quite evident that many of the ills abroad could be traced to a lack of care for the neighbor and an utter disregard for his salvation.

In the preparations for the Mission there was revealed a truly great zeal which was manifesited, to mention only one instance, in the fact that the postal expenses for securing the services of the needed Missionaries alone reached a very considerable sum. Prudence was seen in the installation of the Mission Committee. To this committee each of the Missionary Orders in Vienna sent one delegate. Franciscans, Capuchins, Salvatorians, Dominicans, Redemptorists, Lazarists, the Society of the Divine Word, Jesuits and others were represented. Nor were the pastors disregarded for the committee carried out its own plans only after they were approved by meetings of the pastors. In this way no one was slighted nor were the feelings of any individual hurt unless necessity demanded it.

Naturally to zeal, prudence and charity was added what is always most important in such an enterprise, prayer. For without help from above many of the obstacles would have been insurmountable. For difficulties were ever at hand, thousands of them. Nor did they arise altogether from our opponents.

The ordianry of the Archdiocese, four months before the beginning of the Mission, had ordered the monasteries and the Religious Congregations to pray and offer their good works and sacrifices for the intention of the Mission's success. And at the same time he issued a very useful and practical order to the effect that a report be made at his office, stating just what each individual religious house had done in the matter. The priests of the city took up a special collection for the Mission; the Faithful were exhorted to pray especially for its success and prayers were requested even outside Austria. Very Rev. Father General ordered a thousand Masses to be said for the work while it was in progress and he had already shown his interest and his understanding of its significance and importance by having three hundred Masses said before the Mission opened.

Corresponding to this preparation from within a widespread outer preparation was imperative. And in this, modern Mission methods were adopted. Before the beginning of the Mission it was decided to make a

house to house visit to each family on three separate and distinct occasions. And it was not deemed sufficient to visit each family but the campaign was organized to extend a personal invitation to each adult. The pastors agreed to all this with an alacrity and willingness which were scarcely to be looked for considering the number of them. For it had been the experience of those concerned that unanimity is in most cases the one element lacking for such an important undertaking. The very active lay-apostles then set to work in their house to house canvass. Besides inviting the members of the different families individually, they also distributed copies of "The Angel of Peace" a paper especially prepared to introduce the Catholic People's Mission. In cases where it was impossible to meet a certain member of a family or an employee or servant, written invitations were left for the individual and where it was deemed advisable to emphasize the personal note in the invitation, even envelopes were disregarded and the person's name was written on the invitation. It is estimated that more than one million one hundred thousand copies of the "Angel of Peace" were distributed. And the care of the lay-apostles gave a note of personal interest and contact which amounted to a personal invitation extended to every member of every family. Without the aid of the Sodalists of the Blessed Virgin this part of the preparations would have proved a failure. The members of the Third Order of St. Francis also took care of a generous portion of this campaign.

Two of the instructions given these lay-apostles were interesting and decidedly helpful. The first was, never to begin the visitation of a house on the first floor because if the visitor were ejected, the proximity of the door precluded any attempt to visit the upper part of the house. And if the visitation were begun at the top of the house, a visitor was less likely to be dismissed from the house and besides the other floors might warrant a better reception. The second mandate, dictated by prudence, advised the securing of the services of younger people wherever possible. For it was easily seen that an active interested apostle could put the visited family at its ease and find a more ready interest than could an older and less aggressive person acting in the same capacity.

Another all important element in the carrying out of the preparations was the apostolate of the child.

It seemed likely that if the child of a family became an apostle then the mother's attendance at the Mission was assured. In many cases through the instrumentality of the child the father also made the Mission. Besides, the unusual efficacy of the children's prayers was a much sought for assistance. And many a child held an "open Sesame" where a priest could never attain an audience. In this part of the work the Catechists' Society rendered incalculable assistance. A meeting of this latter body was called and Father Bogsrucker showed them how children were to be trained for the apostolate. He also gave a model set of instructions for the Catechists, which was printed and distributed to each member of the Catechists' Society.

The exterior preparation for the Mission also included placarding and that on a large scale. This latter plan was submitted to the meeting of pastors and its reception was surprisingly universal. Several objections, however, were raised. It was thought at first that the Freethinkers would tear down the placards but the event showed only one instance where a placard was defaced. It was further believed that the plan was doomed to failure because the poster advertising monopoly was in the hands of a "red" organization, the "Wipa". But Father Bogsrucker addressed the corporation from an address which could not cause any suspicion or lack of approval. His letter asked for an estimate on the placing of one thousand posters in conspicuous places for a period of fourteen days. The estimate was given readily enough and two days before the opening of the Mission, Father Bogsrucker wrote, "Offer accepted; please begin placarding at once." Then the large placards, one meter in height, made their luminous appearance all over the city. They had been printed in red intentionally. Very soon the pastors ordered an additional fifteen hundred. Thus twenty five hundred red posters on the streets extended a constant invitation to attend the Mission.

The newspapers have left little to be said about the progress of the Mission. It was conducted by arrangement with the pastors in two parts: the first, from the evening of November 3 to November 18 and the second from November 24 to December 9. From the very beginning unexpected crowds flocked to it and in most of the churches the crowds remained undiminished until the close. It had been estimated in clerical circles that if everything went well about one hundred and ten thousand confessions might be expected. Some put the figure at one hundred and fifty

thousand if all the circumstances were favorable. As a matter of fact more than one hundred and eighty four thousand confessions were heard, and this despite the fact that the school children had made their confessions four weeks before and very few of these came again during the Mission. Hence to the one hundred and eighty thousand might be added twelve or fourteen thousand children's confessions. The confessions of priests and religious were not counted in with the Mission returns. Besides there were many who were not obliged to make a confession during the Mission.

During the best of the latter days of the Empire about ten per cent of the people of Vienna were practicing Catholics. Now the number has reached about sixteen per cent. There were about two hundred and twenty who returned to the bosom of the Church. But every day, as a result of the Mission, men present themselves either for confession or to return to the practice of their religion. Thus the Mission in its far reaching effects is not as yet completed. Though the percentage just quoted seems small absolutely speaking still the number which it represents is relatively great. Moreover the quality of the confessions was for the most part very gratifying. Many of the Missionaries declared this their best Mission "Jubilarians" of twenty years absence from the Sacraments were rather ordinary. There were two who came to Father Bogsrucker whose combined absence from confession totaled one hundred and thirteen years, one had been away fifty-two years, the other sixty-one. Thus several "big fish" who had resisted grace for decades of years were hauled in. This alone is a very fair test of the success of the Mission. And it is having its after effects. Thousands, yes tens of thousands, will have to thank the Vienna Mission for their eternal salvation.

The Munich Mission three years ago was carried on simultaneously in forty-seven churches. The Berlin Mission in about fifty; that of Vienna in 1919 in about sixty. But the Vienna Mission of 1928 was conducted in one hundred and ten churches at the same time. Altogether there were two hundred and forty-two Missionaries engaged in the work; one hundred and seventy-five in the first part and sixty-seven in the second.

During the Mission a special and extremely well directed Mission paper was published. It was called "The Light". It contained sermonettes, poems, short

conferences, maxims, etc. Everywhere its welcome was gracious. During the Mission it appeared twenty four times. And it has been continued since as a souvenir and reminder of the Mission. Besides this Father Bogsrucker also edited some leaflets treating some present day matters of importance. In January "The Light" yielded its place to the "Kleine Volksblatt" which is now appearing regularly in Vienna. It has been realized that a good press is a very potent factor in the care of souls.

As a result of the Mission's success Cardinal Piffl appeared before the pastors of Vienna and demanded that the general monthly Communion for people in the different walks of life be held consistently from now on. He insisted that the practice of general monthly Communion for the different classes of people is of paramount importance. If all the pastors are obliged to inaugurate this practice immediately, its acceptance by the Faithful is assured. The Cardinal assured his hearers that the mere fact that a neighboring pastor was carrying out this laudable practice would prove a sufficient incentive to urge others to do so in order not to appear conspicuous. This then is the first great result but not the only permanent fruit accruing from the Mission.

During the Mission's progress it was clearly realized that Vienna is suffering from a dearth of places of worhip. Plans are now on foot arranging for eighty such places. Halls, large residences, etc. have been commandeered for the purpose of conducting divine worship. In this way Sunday Mass and a sermon will be provided for. Forty of these places are to be arranged for and equipped within the next few months. All the centers in question will develope into parishes eventually. And when once Vienna possesses more parishes the spiritual distress will have a ready remedy.

After the Mission Cardinal Piffl declared that nothing which has transpired during the fifteen years of his episcopal tenure has given him so much joy, comfort and consolation as the "Great Peoples' Mission".

Obituary

FATHER THOMAS J. BARRETT, S. J.

by Father James A. Taaffe, S. J.

In the early days of June, 1928, the many friends of Father Thomas J. Barrett were shocked to hear of his death. All who knew him well had been aware for more than a year of the precarious state of his health, but the cheerful optimism with which, in spite of his dangerous condition, he faced the future had communicated itself to them and they, like himself, had hoped that there were still some years of life before him. In him that hope had its origin in a longing to do more work for God, before the last summons should come; for those who loved him it sprang from an unwillingness to contemplate the possibility of losing one who had endeared himself to them by his many splendid qualities of mind and heart.

Father Barrett was born in Brooklyn, New York, on April 1, 1870. At the end of his first year of high school work, spent at St. Leonard's Academy, in his native city, he entered St. Francis Xavier's, New York City, going into the second Grammar class, as the second year of high school was then called. The next six years—two of high school and four of college—were spent at St. Francis Xavier's, where he received his bachelor's degree in 1891.

On August 14, 1891, he entered the novitiate at Frederick, Maryland, and two years later pronounced the first vows of the Society. He was assigned to the class of Rhetoric, but his feeling that he was imperfectly grounded in the classics led him to request that he might go back to the Poetry class. He used to assert—and, no doubt, honestly felt—that he had not been sufficiently diligent in his high school and college days and that, if he were to do good work as a teacher in the Society, he needed a better foundation than he actually possessed. The truth probably was that he assimilated knowledge readily and had contented himself with but a moderate application to his studies. Certainly no one who had the opportunity, later on, to measure the extent of his acquaintance with the

classical tongues or to learn and appreciate his fine critical sense in matters pertaining to English literature could agree even with his own humble estimate of his attainments.

His wish, however, was granted and he finished the year in the class of Poetry. In the middle of his Rhetoric year, in January, 1895, he was called to St. Francis Xavier's, New York, to fill a vacancy caused by the illness of another scholastic. At the close of the year he rejoined his class at Woodstock, to begin his course in philosophy. Here, as afterwards, during his course in theology, he showed the keenness of intellect and the depth of thought that were to make him, in later years, a successful professor of philosophy.

At the closs of his philosophy course, in 1898, he was sent to Boston College, where for four years he taught Freshman class, being also for three of those years Moderator of the Fulton Debating Society. The half-year spent at St. Francis Xavier's had been credited to him as a year of teaching and in 1902 he returned to Woodstock for his theological studies.

In 1906, at the end of his fourth year of theology, he went to St. Joseph's College, Pihladelphia, where for two years he taught philosophy in the Junior class. The year 1908-1909 was spent at Linz, Austria, in the exercises of the third year of probation. For the next two years he was Prefect of Studies at Fordham and, during this period, he was admitted to the solemn profession of four vows, on February 2, 1910. In 1911 he returned to his former work of teaching philosophy in Junior class and held this post during the next four years—first at St. Francis Xavier's and, after the closing of that college, in 1912, at St. Peter's, Jersey City.

He began the following year, 1915-1916, at St. Peters, but, a few months later was called to another field of activity. The World War was in progress and the fathers of the German province, who had been laboring in India, were interned by the British government. An appeal was made to other provinces by Father General for men to supply their places. Father Barrett was among those who were sent from our province and in December, 1915, he set out for India, arriving there in the early weeks of 1916.

His first assignment was to St. Xavier's College, Bombay, as professor of English to the Asiatic pupils of that college. In the following summer he was trans-

ferred to St. Vincent's High School, Poona, and later to St. Patrick's High School, Karachi. A letter written, about this time, by one of the other Fathers in India says: "Father Barrett is Prefect of Studies here, etc. The etc. comprises most of our work here in India." Work in the parish was added to his school duties and, besides, he heard confessions and gave exhortations in religious communities, conducted retreats for both Sisters and pupils in the convent schools and directed sodalities. The public buildings had been converted into war hospitals and here, also, Father Barrett did his share, if not more than his share, of the work. Here, as at home, he was generous and thoughtless of self in serving others and it is possible that, laboring too energetically in a climate to which he was not accustomed, he sowed the seeds of the trouble which brought his life to too early an end. For in 1927, a year before his death, the physician who diagnosed his case told him that the high blood pressure, which had caused the asthmatic condition about his heart, was probably of eight or ten years' standing. This would carry its beginning back to his Indian days.

In 1921 Father Barrett returned to America and spent the next two years at Holy Cross College, the first in teaching Junior philosophy, the second in the elective courses of Junior and Senior. In 1923 he was sent to Fordham, where he remained until the time of his death. Here he taught ethics in the college and in the school of pharmacy and also lectured in the graduate school.

At the time of his arrival at Fordham Father Barrett seemed in his normal state of health. But some disquieting symptons had begun to manifest themselves. Of these he said nothing, fearing, perhaps, that to disclose them would bring about a cessation of work. But he became steadily worse. He was troubled in his classroom work by a shortness of breath, the climbing of stairs or any extra exertion became painful to him and, at night, a feeling of suffocation prevented him from sleeping. Finally, in the spring of 1927, he yielded to the urgent solicitations of his friends and consulted a physician. The latter found that he was suffering from high blood pressure, the neglect of which had brought about an asthmatic condition and a consequent weakening of the heart. The doctor advised him to give up teaching, but allowed him to complete the year, which was then near its close.

To such a man the sentence that dooms him to inaction must come as a severe trial. Father Barrett, in spite of the doctor's opinion, continued to hope and in the following September was so much improved that the doctor, not without serious misgivings, allowed him to continue his teaching, though the number of his class hours was considerably lessened. But before long it became evident that the strain was too much for his weakened heart and he was obliged to abandon the work. He accepted the verdict cheerfully and strove bravely to assure himself and others that his rest would be but temporary and that the period of his usefulness was not at an end. "Even if I can't teach," he would say, "there are plenty of things that I can still do."

In the early spring he was greatly pleased by the suggestion made to him by superiors that he might, possibly serve as student counsellor for the following year. The thought of being able still to do some good was welcome to him and his love for the students and his zeal for their welfare made the prospect alluring. He confided the news to his intimate friends and they rejoiced with him, though they felt that there was little likelihood that he would be able, when the time shoud come, to undertake the work. The frequent weak spells, to which he was now subject, held out little hope that he would be fit for any occupation, if, indeed, the new scholastic year were to find him still living.

Their worst fears were soon to be realized. Towards the end of April an unusually severe attack laid him low. He was removed to the infirmary and so serious was his condition that the last sacraments were administered and his family summoned to his bedside. He rallied, however, after a day or two of rest. Superiors judged it wise to remove him to the hospital, where there would be better facilities for caring for him, in the event of a further relapse. Accordingly, he went to St. Vincent's Hospital, where he remained until his death.

His condition varied constantly, while he was in the hospital, until the end of May, when it became evident that he had not long to live. Three or four days before the end came he lapsed into unconsciousness and never recovered. He passed away quietly and peacefully at 9.20 P. M. on Saturday, June 9th.

It is impossible to measure and state with anything approaching exactitude the amount of good done by

a man like Father Barrett. With the exception of the few years spent in India, he was never formally engaged in mission or parish work. His labors were the hidden labors of the classroom, the fruits of which are only in isolated instances made manifest and cannot be estimated with any degree of accuracy. But there can be no doubt that his labors were fruitful. The clearness of his intellect, the depth and soundness of his philosophical judgment, his love of reasoning and of research, all tended to make him an ideal professor of logic and metaphysics and, joined with his intensely practical turn of mind, enabled him to achieve signal success as a teacher of ethics. And these splendid qualities were devoted to the welfare of his pupils with the whole-souled generosity and total forgetfulness of self that characterized him in all that he did. The keenness of his desire for the progress of his pupils made any apparent lack of response on their part a source of deep pain to him. In fact his impatience with anything that savored of indifference or indolence led to more or less frequent friction between him and individual members of his class. Such misunderstandings, however, when they occured, in no way weakened the bond between teacher and pupil, for with characteristic honesty and straightforwardness, whenever he felt that he had been unjust or that he had been led into too vigorous a display of righteous indignation, he did not hesitate to make amends in public. He never felt that this lowered him in the esteem of his pupils and many incidents served to show that they recognized as the real cause of his irritation at their failures his deep and abiding interest in their welfare.

A graduate of one of our colleges, who had been, during his Senior year, in Father Barrett's class, found himself, a month or two after the latter's death, in a very serious difficulty. He was sadly in need of help and knew not where to turn. A friend, who was in his confidence, said to him, "Is there no one among your old Jesuit professors, who would help you out?" "Oh!" he replied, "if only Father Barrett were alive! I'd go to him in a minute."

He eventually turned to one of his other teachers, who was able to assist him. But it is worthy of note that Father Barrett was the one of whom he first thought. He had been a more or less indifferent student, who had succeeded in securing his degree, but had not covered himself with glory in the process, and

his shortcomings had more than once brought him into conflict with Father Barrett. Yet, when he was in need, it was Father Barrett who appealed to him as the one to whom he could most readily turn and who would be most likely to give effective aid.

Only by chance does an incident such as this come to the knowledge of others and no one can say how many similar cases there were in Father Barrett's life. Yet those who knew him well can easily believe that it is typical, as showing the hold that he secured on those with whom he came in contact and the confidence in him that was born of his evident sincerity and singleness of purpose.

Nor was his influence over others restricted by the walls of his classroom. There lay his appointed field of duty, but he could not rest satisfied with the limited opportunity thus afforded him. He was always ready to undertake any work that presented itself, even outside the sphere of his regular activities, and found a genuine satisfaction in the thought that by the work he had benifited others and gratified their desires. His was a real and practical charity, to do good to others was with him a natural instinct and a great part of the joy that came to him from his elevation to the priesthood was due to the thought that it opened up for him a wider field for the exercise of his charitable zeal. We might truly apply to him the words uttered by a distinguished prelate of another saintly Jesuit: "He regarded his priesthood as his opportunity to serve mankind."

His kindly manner and sociable disposition enabled him to make many friends, outside the lines of his regular occupations, and he took advantage of these contacts to effect spiritual good. Sunday after Sunday, though he was under no obligation to do so, he went out to assist neighboring pastors who were in need of help. Many communities of Sisters listened with profit to his conferences and individual religious came to him for counsel and spiritual aid. More than once, at considerable inconvenience to himself, he gave informal talks to the Catholic organizations of students in various schools and colleges and to other societies of young people. He seemed incapable of refusing a request. His personal convenience, the multiplicity of his other engagements, even, as the event too sadly proved, consideration for his health, never held him back, when there was a question of a work that would contribute to the welfare or the happiness of others.

In the average menology the record of Father Barrett's life would not find a place. There were no striking outward manifestations of sanctity, no singular practices of piety that would attract the attention of those about him. But he was a man of deep and true devotion, animated by a strong, virile piety that was Ignatian in its very fibre. He sought his own perfection in working for the welfare of others. The lamp of his life was burned out all too soon because of his generous and self-sacrificing labors. The fruits of those labors are his crown and many lives are better and happier today because he has lived.

Father Anthony J. Maas

by Father Raphael V. O'Connell, S. J.

We need have no fear of seeming to exaggerate, if we say of the subject of this sketch, that he was an unusually gifted man, deserving to rank among the more distinguished members of the Society. If any large proportion of its sons have given a handle to those who reproach it with living on the reputation of its forebears, certainly Father Maas could not plead guilty to the charge. At once a scholar of no mean ability—upholding by his devotion to study and by the fruits of his labors the best traditions of the Society—an executive of broad and sane views, whose opinion was sought in its highest councils, and lastly an exact and edifying religious, who while stern with himself was ever disposed to leniency towards the frailities and shortcomings of others—he may truthfully be said to have enhanced appreciably the fair name of the Society of Jesus whose faithful son he was.

Father Anthony J. Maas was born at Bainkhausen, in Westphalia, Germany, on the 23rd of August, 1858, his parents being John Maas and Elizabeth Peetz. From his sixth to his fourteenth year, (1864-1872), he attended a private school at Hellefeld, Westphalia, and for the two following years, (1872-1874) a similar institution at Stockum, whence he passed, at the age of sixteen, to the Gymnasium at Arnsberg. Before completing his third year there he came to America in April 1877, and at once applied for admission to the Society, his aspirations to the religious life, and his desire to avoid conscription being presumably the motives which prompted him to quit his native land while his course at the gymnasium was as yet unfinished.

The youthful immigrant was quite unacquainted with the language of the country where his lot was now cast, and with the great city in which he found himself, and this may account for the incident which is related of him that instead of applying to be received at one of our houses, he first presented himself at a convent of nuns. New York was then part of the Jesuit Mission of New York and Canada, and Father Charles Charaux, S. J. was the Superior of the mission. He was very favorably impressed by the modesty, intelligence and courage of the youth who asked to be

admitted to the novitiate, and he sent him on April 9th, 1877 to Manresa, West Park, which as a house of first probation of the Society, was not yet a year old. The shy, but good natured lad soon won the hearts of all, both old and young, and while they were inclined to smile at his jaunty walk and other peculiarities of speech or gesture, they were full of admiration for one who could so gaily sever the ties that bound him to home and country, and so readily adapt himself to his new surroundings.

Shortly after his entrance upon his second year of noviceship, he was transferred to the juniorate in which he spent two years, displaying that ardor for study, which remained a marked characteristic of his later days. In the juniorate, besides applying himself to the revision of his classical studies, and seeking to improve his imperfect knowledge of English, he also devoted some time to the Sanskrit grammar, and resumed the study of Hebrew, thus laying a solid foundation for his future work as a professor of Hebrew, and of Scriptural exegesis.

His course of philosophy he made at Woodstock, Maryland from September 1880 to June 1883. Father Joseph Keller of the Missouri Province was then Rector of the College, and the professors of philosophy were—for first year, Father Blase Schiffini, who published a textbook on Minor Logic with two other treatises; for second year, Father Valente, and for third Father Polino, while the Professor of Physics was Father Januarius Degni. It is needless to add that he made his course successfully. To a penetrating mind he joined remarkable industry, and what he applied himself to he was sure to master.

From Woodstock Mr. Maas was sent to the Novitiate at Frederick, Md., where for one year he taught the juniors, the novices also coming in for part of his attention. The Provincial however, who at that time was Fr. Robert Fulton, deemed it advisable to send him back, after an interval of a single year, to continue his studies at Woodstock, and the event would seem to have acclaimed his foresight.

The professors of Theology from September 1884 to June 1888 were Fr. Aemilius De Augustinis, Fr. Salvatore Brandi and Fr. Edward Devitt for morning dogma and Fr. Frederick Brambring, Fr. Charles M. Jovene for a brief period, and Fr. Peter Finlay for evening dogma. The Professor of Moral Theology was Fr. Aloysius Sabetti, and that of Sacred Scripture, Fr. Charles Piccirillo, who was also Prefect of

Studies until his death in the summer of 1888, and Fr. Rene Holaind.

It was in Mr. Maas's second year of theology that the brilliant but mentally unballanced, Fr. Jovene flashed like a meteor upon our normally quiet life at Woodstock, and then, after scarcely a month of fitful shining, passed from our view. There can be little doubt however that in that very brief space, he exerted a considerable influence, partly through his *adversaria*, as he called the advance sheets of his lectures, partly through his forcible speech and undeniable eloquence, toward promoting in his hearers more thorough habits of study and a more critical spirit.

There was one other professor, who in the opinion of the scholastics of those days, contributed to the same result in a more noteworthy manner. I refer to Fr. Peter Finlay, of the Irish province. Thoroughly balanced in mind, and exceptionally keen-witted, he taught our theologians at Woodstock for two full years, and Fr. Mass who studied under him in his fourth year of theology at the time, was well prepared to profit by his wide learning and scholarly methods, being no longer a mere tiro in theological lore, and being by natural bent disposed to weigh well the arguments presented on one side or other of any debatable question.

Before his tertianship, Fr. Maas taught for five years at Woodstock, that is, from 1888 to 1893. He had begun to teach Hebrew when he was still only a scholastic, in 1886, Fr. Peter Chassot's failing health having obliged him to seek a more salubrious climate in the Mission of New Mexico, to which he belonged. From 1888 to 1893 Fr. Maas was also Librarian of the College, a position in which he succeeded Fr. Charles Piccirillo, who had just died. In 1891 he assumed the important post of Professor of Sacred Scripture, a post which he resumed immediately after his third year of probation, and which he then continued to hold until 1905.

His teaching was characterized by depth and solidity of thought, as well as by thorough orthodoxy, qualities which are also apparent in the many articles contributed by him to magazines during this period, and notably to the American Ecclesiastical Review, whose department of Holy Scripture he had charge of for many years.

In 1891 he published his first book, "The Life of Our Lord Jesus Christ." He had been urged by Fr.

Samuel Frisbee, then Spiritual Father at Woodstock, to undertake the preparation of this brief and popular commentary on the Life of Christ, which met with immediate success, and which for a long time remained quite a favorite book of meditation as well as of easy reference. His next work, published in 1892, was his "Enchiridion ad Sacrarum Disciplinarum Cultores." Then followed in the same year his next work "A Day in the Temple", which was intended to furnish an expose of the religious worship of the Hebrews, with something of a narrative running through it, but it scarcely achieved any great popularity.

Fr. Maas's chief fame as an author should rest upon his two most learned works, "Christ in Type and Prophecy", in two volumes (Vol. 1, 1893, Vol. II, 1896), and a commentary on the Gospel of St. Matthew. The latter was written as one of a series to be got out through the collaboration of a number of scholars of the Catholic English-speaking world. The scheme fell through however, and Fr. Maas's volume was published (1898) as an independent work.

Neither book could have been expected to become popular in the ordinary sense of the word, that is, as appealing to the general public. The subject, as well as the handling of it, would preclude this. And as Fr. Maas's work is all of the same serious nature, requiring on the part of the reader no little mental effort, without however facilitating it by the amenities of style, it is scarcely surprising if Catholic publishers have shown a reluctance to assume the risk of putting his books on the market, an attitude which for one of such large capacity for productive work must have been distinctly discouraging.

But we have digressed, and must return to the year 1893 in order to take up once more the thread of our biographical sketch. It was in the year 1893 that Fr. Maas was sent by the Superiors to Spain to go through his third year of probation at Manresa, the very cradle of the Society of Jesus. There he imbibed, in addition to the true spirit of our Institute, a great love for the Spanish people and their language. He also conceived a high idea of the good that could be effected through the agency of the Sodality of the Blessed Virgin Mary, having been able, through a personal visit which he paid to Barcelona, to observe the practical working of the model Sodality founded in that city by one of our distinguished Fathers.

On his return to his own province, Fr. Maas resumed his classes of Hebrew and Holy Scripture, which he continued to teach till 1905. From 1894 to 1902 he was the College Librarian, and from 1897 to 1905 was Prefect of Studies. In the latter year he was appointed editor of the Messenger of the Sacred Heart, and went to live at Kohlmann Hall, West 181st Street, New York, which had but recently been acquired, and which was to serve for nearly twenty years as the home of the Messenger, and the national centre of the great work of the Apostleship of Prayer. The more attractive make-up of the official organ of the Apostleship, that is, of the Messenger of the Sacred Heart, was largely due to the initiative of its new editor, not of course without the substantial encouragement of his immediate superior, Fr. Wynne, who was at that time, National Director of the League of the Apostleship of Prayer, and whose enterprise had secured for the Messenger its new home.

But Fr. Maas's stay in New York was comparatively brief, and within a year and a half he was back again at Woodstock, no longer in a subordinate post, but as Rector Collegii Maximi, and Consultor of the Province. He assumed the duties of his new office on January, 7th, 1907, which despite the winter season, as it may be said in passing, was a day of remarkable mildness, suggesting, may we believe? that Fr. Maas, while he could be stern, when the occasion called for the exercise of severity, was by his whole temperament inclined to mildness and leniency.

From this time forward, Fr. Maas was almost always an active figure in the councils of the province first, and then of the Society at large. And yet nothing would have seemed more unlikely in his earlier days than this expansion of the retiring and timid youth into a consultor of safe views and sound judgment, and an official who might be trusted with any position in the Society, however responsible.

Meanwhile he was quite ready to put his theological acumen at the service of the community, and on one occasion he substituted for the Professor of morning dogma for the space of two months, and with such entire satisfaction to the class that they regretted that some arrangement could not be made by which he might continue to teach.

Again he substituted during the illness of the Professor of Hebrew and Scripture, which lasted for several months. Amusing stories were told of his

metrods of conducting the class of Hebrew during his previous incumbency. No matter how utterly unprepared his scholar might be, if Fr. Maas happened to alight upon him for tne day's repetition, it was quite useless to plead ignorance of the lesson; it had to be gone through piecemeal, and the Professor, with tantalizing insistence, put him a running fire of questions which served one purpose effectually, and that was to show how little his pupil knew.

The 15th Provincial Congregation of the New York-Maryland Province which was held in June 1910, chose Fr. Maas as its Delegate to the Congregation of Procurators, which was to assemble in September of the same year. Always greatly loved by his community, he was accorded a rousing reception on his return from Rome to Woodstock on Oct. 30th, a home-coming which was certainly no less enjoyable to him than to those who welcomed him back. Prompt he undoubtedly was in hastening anywhither at the call of obedience. To this the "Memorabilia Societatis Jesu" for the year 1915 bears clear testimony in recording his arrival in Rome with the electors of our province on January 15th, in advance of all the other *Deputati.* But once the business which he had in hand was accomplished, he was ever eager to return home: so much so that it became an habitual pleasantry with the community, when Fr. Maas had gone away to New York for a consultation, to say that he might be confidently expected back on the "Owl", a train which arrived at Woodstock at the unseasonable hour of midnight. And hence though he was known to have been absent all evening, and past bed-time, there he was at the altar next morning, as though he had never been away.

It was in vain that he sought to decline the onerous post of Provincial, to which he was appointed on the 4th of October 1912. His cablegram to Rome merely brought another in reply, obliging him to accept, and although he could not have foreseen the grevious embarrassment it would occasion him, once our government had decided to enter the war, it surely was no enviable situation for a man of German birth, and who might naturally be expected to sympathize with his countrymen. As a matter of fact he was a German suspect during the war, and at length on July 31st, 1918, after long pleading with Very Reverend Father General, he was succeeded in office by one who was thoroughly American, Fr. Joseph Rockwell.

The story that Fr. Maas was held up at sea on his

way to the 26th General Congregation has been somewhat colored. The facts are that the boat in which he travelled was boarded at Gibraltar by an inspector for the British government, and the passengers were all summoned to appear before him in the main cabin. Here every passport was carefully examined, and Father Maas was allowed to pass like the rest. He himself had been apprehensive of trouble, especially as word had been received from New York, giving warning of the presence aboard of a German of suspicious demeanor. The latter was actually seized, and the ship was allowed to proceed.

Fr. Maas, after his return from Rome, remained in office as Provincial for three years more, and upon his retirement, was appointed Instructor of the Third Year of Probation, a post which he held for four and a half consecutive years—from July 1918 to January 1923. It was during this period of comparative leisure that he labored at the preparation of a new Epitome of the Institute, along with Frs. P. H. Casey, Timothy Barrett, John Lunny and Hector Papi.

Summoned to Rome once more in January 1923 to collaborate with the Revisores who were to draw up the final draft for submission to the General Congregation, he acted at the same time, by Very Reverend Father General's personal appointment, as American Assistant in place of Fr. Joseph Hanselman, a place left vacant by death, and which awaited the action of the General Congregation to fill it permanently. It was a great relief to him when Fr. Mattern was designated to succeed Fr. Hanselman. Some even were of the impression that the illness which seized him at about the time of the convening of the Congregation, was in no small part due to apprehension of being kept in Rome instead of being allowed to return to his beloved America.

Strictly speaking he had no claim, as merely acting American Assistant, to be admitted to the deliberations of the General Congregation, though like the other *Revisores* not Deputati, he would in all likelihood have been assigned a place in them; but as first substitute elector, he acquired a right to take part in its proceedings upon the resignation of Fr. P. H. Casey, first elector for the Province of Maryland-New York.

Once the deliberations of the Congregation were at an end, that is shortly before Christmas, Father Maas set sail directly from Naples to New York, and for the remainder of the year (January to June 1924)

was assigned to the Novitiate of Shadowbrook in the role of Spiritual Father. In the next status (July 1924) his name appears once more as Instructor at Poughkeepsie, and at this post he continued to his death, that is until February 1927.

Of his last illness and death a detailed account has already been given in the Woodstock Letters. It will be sufficient to observe here that Fr. Maas died as he had lived, an enemy to idleness, seeking no exemption from the rule, and desirous of using his strength as long as it remained to him for the task which duty had assigned him. He dropped his daily conferences with the Tertians only when he was quite near the end, and physically incapable of giving them.

It was a real sacrifice for him to omit them. He had always been so regular and so punctual in everything. At Woodstock or at St. Andrew he could be seen emerging from his room, almost at the same minute day after day to say his breviary, walking on the porch or in the cloister. How he could endure the strain was a marvel to everybody, and perhaps it did gradually tell upon him, at length undermining his robust constitution.

It is not likely that he put any faith in the old superstitution about the *grand climacteric,* yet as he approached the completion of his sixty-third year, he drew no little amusement from it for himself as well as for the community, especially when on the critical day at recreation a cartoon by one of the young men was passed round, in which he was seen ascending a broad staircase labeled 63 at the base with his eyes raised towards the summit which was inscribed 82.

He did not live to so venerable an old age, but he lived long enough to set his brethren young and old—and his chief interest ever centred in them—an example of strict religious observance and ceaseless industry. He was not an orator, nor a writer of popular literature, but obedience had demanded of him that he should be a moulder of men, and to this work he lent himself with a ready will and in a spirit of complete self-denial. He may have seemed to some to lean too much to the side of leniency toward the faults of our young men, and to have defended where he should have censured, but, be that as it may, there is this to say in favor of his method of government, that it insured him the affection of those over whom he ruled, and rendered them more amenable to correction.

"Say all the good you can of Father Maas", is a remark made to the writer by one who had the opportunity to scrutinize his conduct closely, and who is himself of sound critical judgment.

Fr. Maas was not of those who while they have received much from the Society, have given to her little in return. He gave to her all he had—his physical strength, his mental energy, and his very life. He served her with whole-souled devotedness—after the manner of her most generous sons, and he has undoubtedly added something to the lustre of that halo which will forever surround her name.

FATHER A. J. MAAS, S. J.--An Appreciation

by Rev. H. J. Heuser, Former Editor of *The American Ecclesiastical Review.*

The design of providing for the readers of the *American Ecclesiastical Review* reliable information on topics and current progress of Biblical studies brought the Editor of the magazine into close relations with Father Anthony J. Maas, S. J., Professor of Sacred Scripture and allied sciences at Woodstock College, in the spring of 1889 when the initial program of the *Review* had been definitely organized.

Under the title *Recent Bible Study* was to be gathered, each month, a survey, with critical commentary, of recent Biblical literature likely to be of practical use to students in theological seminaries and to priests generally in the exercise of their pastoral functions. It seemed important that for the time being the matter should appear without the writer's name. Otherwise there was likelihood that controversies would be stirred up, owing to differences of opinion regarding the extent of Biblical inspiration and kindred topics of Exegesis, among representatives of scholastic groups who claimed for them superior merit of patristic tradition. The *Pontifical Institute of Biblical Studies* which was later on to determine the rights of interpretation in such questions had not been organized then, and there was danger of arousing the old *odium theologicum* among contributors to the magazine which it had been hoped to avoid by the device borne on its title-page: *Ad aedificationem Ecclesiae.*

While eliminating the temptation or suspicion of such discrimination and futile controversy it was of the utmost importance that *Recent Bible Study* as a permanent feature of the magazine should be conducted by a priest and scholar thoroughly familiar with the recent and important phases of Scriptural science, gifted with sound judgment as well as a high appreciation of the priestly ministry to whose service the publication was exclusively devoted.

Father Maas was not only a writer favorably placed to answer the requirements of a department editor of an important theological branch of study, but was one whose understanding of the particular reasons for anonymity promptly induced him to forgo the acci-

dental benefit of personal recognition. He also realized the advantage of living in a circle of men whose knowledge and judgment were accessible to him in a way which no library or literary organism could supply with a like prospect of modifying, correcting or confirming his own views. Woodstock College as a training school of the Society enjoyed at this time the prerogative of having a body of teachers, some of whom were already known as writers of acknowledged name in the domains of philosophy, theology and apologetics. Their works were regarded as safe guides, not only in the seminaries, religious and secular, throughout the United States, but also in Europe. The College, then recently founded, had at once established a unique reputation through theologians like Mazella who, as prefect of studies and author of tracts *De Religione, De Deo Creante, De Gratia* and kindred subjects equally trending on dogmatic and moral theology, held a title for sound erudition. When Fr. Mazella, afterwards Cardinal, was called to the Gregorian University at Rome, his mantle fell on the younger associate professors, among whom Father Aloysius Sabetti soon proved himself a capable leader. In a short time he had gained the attention of theological circles everywhere by his textbook on Moral Theology, introduced into our seminaries, and by his collection of *Casus Conscientiae.*

Other names hardly less popular in theological or ecclesiastical circles were De Augustinis, Brandi, Thomas Hughes, Holaind, Richards etc., all men whom Father Maas knew how to draw into the circle of efficient contributors. "My line of studies," he writes, "is not like Father Sabetti's, every question of whose branch is of importance to every priest in the country" (2nd December, 1890). Again some time later:

"I shall speak to Father William Clark (professor of metaphysics) on the subject (the scholastic and atomic theories regarding the constitution of bodies). I mentioned the topic to our professor of ethics", etc, (August, 1891)

About this time Father Holaind had been induced to take part in the discussion of the school question. Father Maas showed his all-sided interest in the matter by commenting on it in a way which gave continued encouragement to the general editor who found himself on various accounts in a difficult position to maintain the independence of the *Review.*

"I see that just now the school question absorbs all attention and demands your earnest co-operation. I may congratulate you on your symposium in the February (1892) number. All whom I heard spoke very favorably of it. Of course I need not tell you that your own review of the *Rejoinder* was the clearest, the most direct and the most satisfactory of all the articles on the question.

It was doubtless this kind of unselfish interest that helped to secure for the young magazine the wider co-operation of theologians abroad, especially of the Society. We need but refer to the list of early contribtuors like Fathers Lehmkuhl, Baumgarten, Hagen the astronomer, Wasman, Hummelauer, Cornely, Knabenbauer, whose names offered a guarantee of high scholarship in various departments of clerical studies. Eminent writers of other orders and in the ranks of the secular clergy were thus induced to aid an enterprise to which Father Maas and his scholastic confreres had given valuable credentials.

In repeated visits to Woodstock College which were occasioned by the above-mentioned relation to Father Maas and his fellow contributors to the *Review,* the question had been spontaneously evolved: Why should not the Fathers of the Society, with their ready equipment at Woodstock, Georgetown and the other centers of scientific and literary activity, their growing libraries and the reaches of influence which extended all over the country through schools and missions, undertake the conduct of a magazine, similar to, if not of the same limitations as the *Ecclesiastical Review?*

Here too the counsel of Father Maas seemed to prevail. He writes (November, 1891):

"As to the *Jesuit Review,* it has been under consideration for these three years, but has not as yet assumed any definite shape. From the nature of our Society such projects may, however, assume shape and become reality in a very short time—as soon as all the formalities are complied with. For the present we are as far from the goal as we were three years ago."

When ten years later the new literary venture of *The Dolphin* was being launched in the hope that it might elicit the wide co-operation of educated laymen in promoting an organ which might further the spirit of intellectual activity among Americans, Father Maas was the first to repeat his encouragement. In a letter, December 10, 1901, he writes:

"I wish and pray that God may bless your new un-

dertaking and may make the *Review* (as well as the *Dolphin*) a most powerful means for the propagation and defence of truth. I am more and more convinced that we need such an organ most urgently, and I consider it almost a matter of conscience to do all I can to make the *Review* what it ought to be."

To understand rightly the spirit and extent of Father Maas's co-operation in the propagation of Scriptural studies among our clergy it is necessary to recall his habitual occupation as a writer in connection with his professorship of Biblical Exegesis and Semitic study. At the end of 1890 he had completed and put into the printer's hands at New York the *Life of Christ*, to be published by B. Herder of Freiburg and St. Louis.

Here lay the secret of his all-sided accomplishments as a member of the Society of Jesus. Christ on earth was the ideal which St. Ignatius had conceived as his aim from the beginning, and the earliest profession of the Society in 1534 included the vow of going to Palestine, there to lead a Christlike life in the places sanctified by our Lord's human presence. If the subsequent "Examen Generale" brought about a modification which eliminated this vow from the permanent observance of the Society, it nevertheless maintained the intimate following of Christ as the chief study of its members. Nothing could serve better to develop this spirit and maintain it than the mental discipline involved in the writing of the *Life of Christ* modelled upon the Gospel. The Constitution of 1558 left this aim as fundamental in the Society unchanged, and Father Lainez, second General, simply reproduced the mind of St. Ignatius which made the members Christ's apostles, ready for whatever work would directly contribute to the greater glory of God and His Kingdom on earth.

The excellence of the *Life of Christ* as a guide to New Testament understanding was quickly attested by the reception the work received from clergy and laity alike. In February 1892 Father Maas wrote:

"I am now preparing the second edition of the *Life of Christ* which will appear in about a month. I have another little volume on hand which I intend to get ready for the press before the end of the year (*A Day in the Temple*). Besides I am editing Zitelli-Natali's *Enchiridion*, fourth edition, which is now in press. Add to this my regular Hebrew and Scripture class, and you will see that I have not much time left.

and write an occasional article for the *Ecclesiastical* whenever a good subject presents itself."

After more than twenty years of such training in a true discipleship of Christ the deep sense of gratitude toward Father Maas elicited from the Editor of the *Ecclesiastical Review* may readily be imagined. His manuscript came to the office of the periodical with a punctuality that removed every anxiety. Moreover it was written or typed with such minute care that it hardly ever called for revision, and the sight of the Woodstock envelope from Father Maas was as a grace of labor saved and peace for the printer which only editors of a magazine sure to fall into the hands of capable and not always indulgent readers, can appreciate.

There was allied to this care a wise and cautious prudence which avoided all needless censure of things and above all of persons, where a less apostolic spirit would have been tempted to criticism. This was demonstrated in a singular way by Father Maas's treatment of the subject of "Biblical Inerrancy" which became a prominent topic of discussion in 1915:

"Fathers Lagrange and Hummelauer are mentioned everywhere, and Dr. Poels (Louvain) does his best to propagate his own theory. I fear some of our weaker brethren will lose their bearing in this whirl of views and theories. At the same time I do not care to write directly against any of our Catholic Biblicists (10 May, 1915)."

The reader can hardly fail to draw for himself from the preceding indications, however scant, a fair outline portrait of the gently wise, generous-hearted, and withal attractively humble Father Maas. His strength lay in his Christlike charity, and in a moderation which betokened power to command as well as to obey. This foreboded a change sooner or later from the quiet routine life of Woodstock College, which change however came with a suddenness that could hardly have been foreseen by any but his immediate Superiors in the Society.

On 6 October, 1912 he writes:

"I am sending *Recent Bible Study*.

"I had to leave Woodstock rather suddenly and unexpectedly, and have been burdened with an office that will nearly crush me unless God gives me more than my natural strength to bear up under it.

"They have made me Provincial of the Maryland-New York Province—may God forgive them.

"You see therefore that for a number of months, perhaps for more than a year, I shall not be able to do any writing. I shall have to get accustomed to my new position before I can think of any extra work."

He suggested Father Drum, of Woodstock, who had already written occasionally on Biblical topics for the *Ecclesiastical Review*, as the most capable person to take up the work of *Recent Bible Study*, and continues:

"I can assure you that it grieves me intensely to give up this kind of work; but I began it for the love of God, and for His love I must discontinue it.

"I do not know how to thank you for all your patience and kindness. I considered myself almost as part-owner of your *Review*."

But his interest was to continue, even when his pen was for the time withdrawn:

"Though your publications, by their very nature, have the blessing of Heaven upon them, they cannot suffer from the additional load of my good wishes and my poor prayers. But I pray not only for your work but also for yourself."

Even amid the absorbing occupations as Provincial he finds time to write in his characteristically even hand (23 December, 1913) with humble single-mindedness:

"Thousand thanks for your kind Christmas letter. It reminded me of old times and old friends and old work. I cannot tell you how often I have thought of and sighed after the happy old days when my world was limited to my books and my typewriter. I then felt happy every day and every hour of the day. The doings of the world at large were of little interest to me. I must confess that even now the great world concerns me very little, the colleges and churches and the 927 men of our Eastern Province keep my poor little mind in such a worry and whirligig of care that I seem to be miles away from myself, and at times even from God. It is only when I put my foot on the train or the boat that I begin to feel like myself, knowing that trouble will not reach me at least for an hour or two. But there is no merit in crying over past opportunities. I suppose we have to brace up and carry our present cross manfully.

"On 31 December I expect to sail for Jamaica (B. W. I.) where we have a college and a number of churches, but I hope to return by the end of January or the beginning of February."

A year later (December 23rd, 1914) Father Maas again wrote from the Provincial Residence in New York:

"Christmas reminds me of the many years we worked and worried together. May the Infant Saviour pour into your heart all the joys and blessings He usually bestows on His faithful servants. I shall have to sail for Naples on 5 January. Pray for me and for our Province."

The next ten years kept Father Maas from active collaboration with the *Review*. Early in 1924 he wrote from Shadowbrook (Massachusetts) where he had gone after leaving Rome, still as alive as ever to the interests which had engaged him as a successful writer in Biblical studies for more than a quarter of a century. He writes:

"In Rome Father Hughes and myself often talked about the *E. R.* Your Reverence has certainly every reason to be grateful to God's abundant blessing on your work. It is hard to believe that one man has been able to start and continue the *Review* for so many years in spite of difficulties of every description. I am very glad that you have succeeded in securing the help of Dunwoodie and of Father Lattey." (Father Cuthbert Lattey, S. J., of the English Province, Editor of the *Westminister Series* of the Bible who became a valuable co-writer by his occasional contributions.)

The few letters which passed between Father Maas and the writer during the period of his final retirement gave no insinuation that he had ceased to be active in the service of his brethren or that he was soon to be called to his Heavenly Home. When the announcement of his death came it brought with it a prayerful note of gratitude not only for what he had done in life to promote the cause of Sacred Science and of holy living among his brethren but also for his unfailing and generous friendship for the writer.

Books of Interest to Ours

Verbal Concordance of the New Testament. (Rheims Version) by Rev. Newton Thompson, S. T. D. John Murphy Company: Baltimore. $3.75

The encomium that a book fills a pressing need, or that it should find a place in every priest's library is worn thread-bare. Yet both statements are abundantly true of this Concordance. How exclusive a text Scripture can be! All of us who are called upon to exercise the ministry of preaching are fully convinced that the words and phrases of Holy Writ are better than any of our fashioning, but how often in the actual work of sermon composition does the ink dry on our pens as we try to recall the exact words of a text which we thought was on our finger tips. And the result is frequently a weak, diluted paraphrase of what we wanted to say. This Concordance will find our text and find it quickly. Not only is every occurrence of each word listed, but all the verb forms, and many common phrases are listed separately. Thus we find not merely all the occurrences of the word "hand" but also of such phrases as "at hand", "by the hand", "in his hand", "left hand", "right hand", "right hand of God", "thy hand". Besides all the uses of the simple name "Jesus", the titles "Jesus Christ", "Jesus Christ Our Lord", "The Lord Jesus Christ" etc. are classified separately. Such detailed classification of word and phrase makes the finding of a text a simple matter indeed. It should be noted in conclusion that the author uses the term "Rheims Version" to designate not the original version of the New Testament made at Rheims in 1582, but the revision of that translation, which is in use today.

Scholastic Metaphysics, by John F. McCormick S. J., Loyola Press, Chicago, Ill. $2.00.

One must keep in mind that this is primarily a text book, hence presupposing a teacher at hand to steady the brave adventurer as he gropes about on his first ascent to dizzy metaphysical peaks. With this understood, there is no reason why "Scholastic Metaphysics" should not be adopted as a standard text-book in our classes of philosophy. It is solid; at the same time thoroughly up-to-date, showing how many false philosophies are founded on metaphysical inconsistencies and each one of these is refuted, calmly and objectively, in its respective place. St. Thomas is the usual standard and is con-

stantly quoted, the original always being referred to. On a few points Doctor Angelicus is forsaken for Doctor Eximius, e. g., there are several references to "substance and its *modes*" and the latter's doctrine on the "formal effect of quantity" is followed. As a rule, the author gives both sides on disputed points, but on this ("the formal effect of quantity") he leaves the reader to infer that aptitudinal local extension is the only feasable doctrine and applies this probable doctrine to explain Our Lords Eucharistic Presence. Now this explanation labors under the difficulty of giving Christ only aptitudinal local extension in the Bl. Sacrament, while He has actual local extension in His glorified state. Another explanation, which says that Christ has his actual quantity in the Eucharist but it is present "per modum substantiae" (and in this consists the miracle) is just as probable and does no violence to our common concept of quantity.

In the chapter on "Causes" it seems to the reviewer that it would have been worth while to refute Kant at some length because of the great influence he exerted and still exerts. In treating "Hylomorphism", it would not have been out of place in a text-book on metaphyics to give the metaphysical argument, especially since the *fact* of substantial change is questioned by so many.

One of the outstanding parapraphs is the introductory one to Ch. XII on Life. The problem is stated in succinct and crystal clear language.

There are many apt illustrations of abstruse and unusual concepts but there is room for many more, so that the teacher will not find all his work done for him.

The get-up of the book is neat, attractive; the binding is strong, the printing clear and only three typographical errors noted. Vol. II is eagerly awaited.

The Forty-Hours Devotion to Jesus in the Blessed Sacrament. By Rev. J. E. Moffatt, S. J., Benziger Brothers.

This booklet gives the history of the Forty Hours devotion, the liturgy of it in Latin and English with brief ceremonial explanations, and two sets of reflections and readings for a half hour before the blessed Sacrament. The origin of the Devotion during the plague of Milan in 1527, its spread by St. Philip Neri, and its introduction into the United States by the saintly Bishop Neumann, C. SS. R., of Philadelphia are so interestingly narrated as to create that intelligent iuterest which is a sure foundation for devotion. The Mass of the Blessed Sacrament for the First and Third Day and the Mass of Peace for the Second Day are given, then all the hymns and prayers and litanies. Both the Latin and Englsh text of everything is given in parallel columns except that the Lauda Sion is found only in English. The translations of the Lauda Sion and of the Panga Lingua are, as they should be, fairly good musically. The exact rubrical directions put down for each notable action of the Celebrant, the careful notes on the Processions and on the Litanies, even on the evening devotions, and the half-dozen pictures on the high-points of the ceremonies, all these features make

the booklet a perfect satisfaction to the adorer, whether he be a laborer, a student or a lover of the interior life. "During the hours of Exposition", says Father Moffatt in the booklet, "Our Eucharistic Lord must never be without adorers", and this is the reason why the book concludes with the aforementioned sets of reflections and prayers for a half hour visit. Wisely the author prefaces this section of the book with a note urging the adorer away from the printed page, and encouraging him to heart-to-Heart intercourse with the one Being Who can satisfy his soul. (These reflections and prayers are noted as taken from Father Lasance's "Blessed Sacrament Book").

As the book is a pamphlet, it can be more widely distributed. An abundance of them should be available for the time of the Forty Hours Devotion. It should be a sure means of making the devotion take deep root in the minds of the faithful. And from this root manifold fruit will grow.

The Page of Christ. By Raymond J. O'Brien. Benziger Brothers. 1928.

"The wonder is that such a manual was not thought of before". says Msgr. Francis A. Purcell in the Foreword. This booklet clearly explains what an altar-boy should do and think in order to fill his privileged post as Page to his Captain Christ. It insists at the start on keeping the appointment "because no loyal soldier is absent without leave, on cleanliness at the Last Supper "no boy's mother will let him eat his own supper with dirty hands". The bulk of the book is taken up in explaining just those words which the altar-boy must say; and this is done in the same human striking way in which the former advice was given, for instance, "Salutare vultus mei" is explained as meaning that God "saves our face" by keeping us from the disgrace of sin. There is a lyrical sweep to some of these explanations. They tend to teach the boys even the beginnings of contemplation, as when Father O'Brien tells them that at ringing the bell for the Consecration they are announcing to the church what the Angels announced to the Shepherds, that 'the Savour is born to you."

Making a thanksgiving after Mass and Holy Communion is shown to be the part of a thoughtful page. Father O'Brien does this very wisely. Tell a boy that some extra minutes of Thanksgiving are his duty, and he will be slow to give them because he is slow to understand what can hardly be proven. Tell him that it is the sign of a loyal soldier, and you touch the strings of generosity that are in his heart.

The final thought of the book is for the time "on the street" where he should talk and act as one proud of his place, a true Page, loyal to his Captain. The little work is adapted, with the help of God's grace, to making the most mischievous urchin a responsible and happy Page, knowing his privileges and feeling their call. May many

altar-boys buy this little book, because what they pay for themselves they are more likely to read than what is handed to them.

God's Wonderland. By Rev. J. E. Moffatt, S. J. Benziger Brothers. 1929.

This little book is intended to introduce children to meditation. The idea is excellent, because as the Holy Ghost pours the virtues and His gifts into the infant soul at baptism, and as the child's first mental lesson is the Hail Mary, why is it not equipped for thinking of God and loving Him, which is mental prayer? Father Moffatt has exactly followed the method of St. Ignatius. For each of the twelve meditations he has a generally beautiful picture. Then there is a preparatory prayer, a look at the picture, and a prayer for the particular grace wanted. Next this sentence is put down each time to teach the method: "How to begin: I shall read *slowly* and pause after each sentence to think what it means". The body of the meditation follows. It is usually a little soliloquy or at times a colloquy built up usually around the three traditional points of each subject, the Annunciation, the Birth of Our Lord, etc. The book ends with a meditation on the Guardian Angel and another on Jesus in the Blessed Sacrament. Thus the child is led to intimacy with all the Persons and facts of the spiritual world. The pamphlet form of the book will cause a wider circulation, but it is not the form of book which a child usually delights to read.

This booklet means to lead the child more and more into God's spiritual world. Now if it is meant for children of from twelve to fifteen years, it is well suited in thought, method and generally in diction, to do this. But if it is meant for children of from eight to eleven years, it seems to the reviewer to form the wrong method. It is reflective where it should be affective. The author in the preface gives the instance of St. Theresa, the Little Flower, "who sat long by the window or in the garden or in the chapel looking lovingly at the tabernacle, and when asked by her teacher what she did then, she answered 'I think of God, and heaven and eternity' ". Father Moffatt then says, "she was really meditating, or practising 'mental prayer' ". But is all mental prayer meditation? Was not St. Theresa more probably making effective prayer, pouring out her heart to God, and scarcely thinking of more than one thing? Little children are great intuitionists and harmonizers. That is why fairy tales expand their minds without deceiving them. They know the unreality but they like the naturalness of the tale, just as when they play house they give orders to invisible servants and slap their dolls. But in God's world they perceive not only naturalness but reality. God their Father, Jesus, His life and sufferings, Mary His Mother and their Mother, their Guardian Angels are very real to them, and the natural response of their little hearts is prayer, not reflective, but spontaneous talking, chatter or simple prayer. At least so this reviewer thinks, and spiritual directors tell us that affective prayers, with safeguards, profoundly influences conduct. So

as regards little children, the book seems to put a strain upon them by making them reflect and love when they are by nature fitted only to look and love. But as regards children of from twelve to fifteen years "God's Wonderland" is a book well adapted to introducing them to a precious intimacy with God and a love of His Kingdom of which they are a part.

The Sunday Missal. By Father Lasance. Benziger Brothers. 1928.

This small volume brings the humblest member of the congregation within the sweep of the liturgical movement. It outlines the whole beautiful structure and surroundings of the Mass, and then fills in the outline at just those points that strike the notice of the Sunday and feast-day worshipper. The outlines and fillings-in are so pedagogically done as to arouse and satisfy the interest of the ordinary person, and yet to give the more inquiring Catholic a well-harmonized sketch to be the basis for further study.

The book begins with a "Study Plan" in which the Mass, its parts and the vestments are explained according to the historical origin and symbolical meaning. This "Study Plan", by a kind of community of intellectual goods that seems common to Benziger authors, is taken from a book called "Read Mass with the Priest", by Rev. William R. Kelly. Then there is an introduction which declares that the best way of hearing Mass is to follow the priest by reading the Missal, and which explains the four great ends of the Holy Sacrifice. The ceremonies and the calendar of feasts are next explained' and then follow some special notes on the altar, relics, and the Missal as symbolizing the Book which the Lamb has opened by His Blood. Then we come to the Ordinary in Latin and English, and the Proper for the Sundays and Feasts in English only. Explanatory notes are found before each season and feast which rouse the interest and the devotion of the reader. Also the marriage service is included, and the Mass for the Dead, the Burial Service, directions for the Forty Hours' devotion, and finally morning and evening prayers with the hymns for Benediction.

The book is of pocket size, of neat appearance, and with a stiff black cover. It is well adapted to serving the mind and the heart of the ordinary Sunday worshipper. This is one of the books of Father Lasance to which Pope Pius XI refers in a letter written at his order which says "His Holiness wishes that these volumes receive an ever-increasing welcome in all Christian families."

A Companion to the Spiritual Exercises of St. Ignatius. By Aloysius Ambruzzi, S. J. St. Aloysius Press, Mangalore, India, 1928.

This "Companion" completes the work done by Father Ambruzzi in 1927 when he published "The Spiritual Exercises of St. Ignatius" with a Commentary; and the Director or self-exercitant who possesses these two volumes has not only in the "Exercises" the fountain of waters and a clear explanation of their uses, but also in the "Companion" a model garden which they have irrigated and made

fruitful. Cardinal Lepicier has written the Foreword to the present volume. The "Companion" is both solid and stimulating. It is solid because it follows the Exercises faithfully in outline and in detail. It is surprising to see the range and variety of meditations that the anthor has included without departing one jot from the directions of St. Ignatius. For instance in their respective places we find meditations on Venial Sin, Death and Judgment, on Our Lord in the Desert or the Features of Christ's Kingdom, on the Apostles, the First Citizens of the Kingdom on the Seven Last Words or the Message from the Throne, on the King's Mother, on the Glory of Heaven or the King's Court.

Besides this fidelity to St. Ignatius' outline, there is that appreciation of detail which one would expect of an author fresh from the publication of a Text and Commentary on the Exercises. The mind of St. Ignatious is especeally brought out in the pivotal meditations of the Kingdom, the Two Standards, and in the meditations that more immediately look to action, those on The Three Classes of Men and The Three Modes of Humility. Father Ambruzzi is true to the Ignatian aim of having prayer influence life. Yet commentators, one feels, are of the School of St. Ignatius, they are not the Master. The Saint in one embrace grasped Christ, and Him Crucified, but many who explain his words give us the Cross to grasp while assuring us that Christ Our Lord hangs upon it. If these two could only be presented as one. But unity is only for artists and for Saints.

Besides being solid, this "Companion" is likewise unusually stimulating. If one likes three points, they are here set down with an expansivness that may permit tbe book being used during two or three annual retreats for the same exercitants. If one likes a single mustard-seed thought, it will be found expressed in the meditations or underlying them; for ins ance, of the Incarnation the author says: "It is the nuptial feast of humanity indissolubly united in Christ to the Word of God, and our bridal feast too. The mystery implies St. Paul's 'pleroma'". (One would prefer more frequent notations of the Scripture that is quoted).

A bright feature of the book is the introduction of pictures as an aid to the "Composition of Place". Father Ambruzzi says that St. Ignatius did this. They are helpful, especially to a tired exercitant, even though they suggest rather than inspire devotion. Poems too are scattered throughout at the end of many meditations, especially where the chief appeal of the meditation is to the will. In these as in the pictures, the author has a liking for the archaic. No stories or examples are used, it seems, for they always have a touch of unreality about them. Instead the author has at the end of the meditations some prose gems from Newman or Chesterton that have the effect of a true personal story.

Among the appendices there are six considerations embracing the religious life, the priestly life, a plan for young people, etc. Each is so roundly developed as to provide matter not only for one but for a series of conferences. Outlines for an eight- five- and three-days re-

treat, a bibliography of old and modern spiritual books, and precise assignments for refectory reading ranging from Rodriguez to Marmion conclude the book.

The "Companion" is so useful to the Director that one might hope that its circulation as a source-book would be limited to them, yet it is so stimulating to the exercitant for retreat-time and for daily meditations that it deserves a much wider circulation. Both books the Text and the "Companion" were published in South West Indies. This explains why, though solidly bound and carefully printed, they have not that superior quality of typography and binding which issues from the home shops. It is encouraging that even amidst the increased tasks of a missionary life, Father Ambruzzi could find time for such a prayerful and scholarly work.

Come Follow Me. By Patrick T. Quinlan. Benziger Brothers. 1928.

This booklet, as the sub-title truly says, is a simple statement of fundamental Catholic doctrines for Catholics and non-Catholics". Beginning pleasantly with Cardinal Newman's "Lead Kindly Light", the foreward impresses upon the reader that he is undertaking an inquiry into supernatural matters, and so above all he must pray. Thus the first chord struck is a fundamental one. The body of the book begins with a discussion of the existence of God and of His infinite nature, and then goes on to the reasonableness of belief in mysteries. Historical order thereafter prevails, and Chapter One describes the creation, fall, and promise of a Redeemer. Chapter Two tells of the Person, the life, death and resurrection of the Redeemer, and the descent of the Holy Ghost. Chapter Three is concerned with the Church, Her marks of the true handiwork of Christ, and Her seven Sacraments.

The features of this booklet are its forceful explanation, at the beginning, of the need of faith as Our Lord told the Apostle Thomas; then the clear demonstration of the marks of the Church, first as necessary to the structure of the true Church of Christ, next as found only in the Catholic Church. The discussion of the sanctity of Matrimony is beautifully put, and the difference between annulment and divorce is made obvious. The Real Presence of Our Lord is taught from the promise after the loaves and fishes, and secondly from the scene of the Last Supper. The book would be even more suitable for the non-Catholic mind if a paragraph on the Holy Sacrafice of the Mass were added, but above all if some simple proof for the existence of God were included. The author merely expresses his doubts as to the sincerity of atheists and shows that polytheism is as old as paganism. In these days when God is said to be unknowable or unnecessary in man's llfe, it is good to be able to brace the mind with a glance at the Great Watchmaker or at the Forger of the first link in the chain of dependent things. Pictures are scattered throughout the book which express the topic discussed and are usually artistic.

Father Quinlan's work will be attractive to the ordinary Catholic and non-Catholic because in a vest-pocket form it is a clear sketch of the whole of Catholic doctrine, and because it seems to make a special appeal to the misinformed but honest mind. The greater apologetic works of Father Conway and of Father Scott may remain closed to many unless such a handy little booklet as Father Quinlan's "Come Follow Me" is at hand to arouse an appetite for Catholic truth.

VARIA

From The Eternal City

The New Building of the Gregorian University

The Gregorian University was founded in 1551 by our holy Father St. Ignatius under the modest title of "The Roman College." In 1578 the great pontiff Gregory XIII erected the present edifice and having endowed it granted it a University Charter. Since then it has been called "The Pontifical Gregorian University of the Roman College" and has fulfilled the prophecy which Gregory XIII had engraved on the foundation medal "The General Seminary of the World".

Glancing at the past of this renowned center of learning and apostolic zeal, whose fields of labor stretch throughout the wide world, we see that twelve Sovereign Pontiffs have studied within its halls. At the present writing, there are numbered among its alumni, twenty-one cardinals, more than two hundred archbishops, bishops and vicars apostolic, besides the countless professors of Theology and the Sacred Sciences who are scattered among all the peoples of the universe.

The university actually comprises three faculties, Theology, Canon Law, and Philosophy with all its auxiliary sciences. To these are added the higher courses of teaching for those graduate students who aspire to a master's degree in their respective sciences. Finally there is the department of religious instruction for laymen who are directors of catholic activities.

At present the faculty is made up of twenty professors of Theology, four professors of Canon Law, and ten professors of Philosophy. It has always been the express desire of the Sovereign Pontiff that all these teachers be Jesuits. The Catalogue of the Gregorian University shows the names of many seminarians, young priests and members of many religious orders enrolled as students. The total of students for the years 1927 and 1928 was 1,461, representative of more than eighty religious orders, congregations, sem-

inaries and colleges. The vast throngs of Gregorian students that assembled in the spacious halls of the Vatican on the 21st of December 1922 for an audience with the Holy Father Pius XI, caused him to exclaim "I have here a world congress."

For three centuries the university had held the flourishing seat of learning which her founder had built but in 1870 the Government of Victor Emmanuel seized it. Then the university was forced to move into the smaller quarters of the Borromeo Palace.

During the course of these 55 years, as the number of students was continually increasing, the Sovereign Pontiff saw the urgent need of building a new college that could accomodate the increasing number, and which at the same time would be worthy of the traditions and prestige of the Gregorian.

In addition to the inconvenience coming from the lack of space, a new difficulty presented itself; the plans for relaying the streets of Rome called for a new street that would pass through the Borromeo Palace. This caused Pope Benedict the Fifteenth to look for another site on which to build the new edifice as soon as possible. He bought a site of 8000 square meters in the very heart of Rome, at the foot of the Quirinal Hill, near the buildings of the Royal Palace, and the ruins of the baths of Constantine. Death prevented Benedict the Fifteenth from beginning the work, but his successor our Holy Father Pius the XI has undertaken it and will, we hope, bring it to a successful completion. On April 7th, 1925 our Holy Father Pius XI addressed an appeal to the generosity of the Catholic World. The response to this appeal has been and continues to be most generous. Wealthy persons of every nation, but especially those of the Argentine Republic, recognizing the great honor which had fallen to their lot, have freely contributed for the erection of the center of Ecclesiastical learning which carries the light of truth and sanctity to every corner of the earth.

In order that the difficulties, which necessarily had to arise, might not cause a definite postponement of the beginning of the operations, Pius XI had the pontifical medal of 1924 struck with an image of the university. In this way he assured our very Rev. Fr. General the plans could not be retarded or changed without compromising the honor of the Holy See.

At the end of this same year the corner stone had already been laid and at the end of November 1925,

the old building had been torn down and the process of levelling the ground had been begun. The laying of the foundation proved to be a very difficult and tedious enterprise. Excavations brought to light ledges of ancient constructions which had been built upon one another for a depth of thirty meters. However in spite of all these difficulties this part of the construction was completed.

By July 1927 the construction of the edifice had already begun. A heavy layer of asphalt was laid over the foundation to protect the walls from dampness. The walls are one meter in thickness, twenty four meters high in the front of the house and twenty seven meters high in the other parts.

The building is of brick, and cement was used only where it was necessary. Among the brick are interwoven horizontal bands of concrete which join all the parts of the building. This strengthens the building and gives it resistance against the earthquakes which are frequent in central Italy. The general arrangement of the building is as follows. In the center is a large rectangular assembly room two stories high surrounded by a large piazza which is supported by granite columns. This has entrances at either side to the different halls. This assembly hall which can easily be converted into a chapel has a seating capacity of 2,000. The hall to the right, which will be the theological class-room, is a large auditorium which has a seating capacity of 750. The auditorium on the first floor will be the philosophical class-room. The library will also be on the first floor. Class rooms and museums of natural science will be on the second floor. On the third and fourth floors there will be a hundred rooms for the faculty, and the fathers who are taking the course in teaching, that is the bienneum. The class rooms are as follows: two auditoriums each seating seven-hundred and fifty students, three halls each seating three hundred, one physics lecture room seating three-hundred, one hall seating two-hundred and eighty, three halls seating two-hundred and twenty, two halls seating one-hundred and eighty, one hall seating one-hundred and ten, ad six more halls seating from fifty to eighty students.

Finally there are laboratories and museums, a hall for disputations, and a lecture hall for biennists. Many months will pass before the completion of this large edifice, but it is hoped that it will be opened for the course of 1930.

The Spiritual Exercises Before Ordination.

Note—In this decree the Sacred Congregation officially attributes the authorship of the Spiritual Exercises to St. Ignatius.

In the formal session of the Sacred Congregation on the Sacraments, held on the twenty-seventh of April, 1928, the following difficulty was proposed to the Cardinals by the Most Reverend Bishop of Vrhbosnia: *Is it the mind of the legislator that the prescription of can.* 1001 *No.* 1 *be kept very exactly even in the event that all the Holy Orders should be conferred on anyone within a very short space of time, as, for example, within one month?* Their Eminences, the Most Reverend Fathers of the Congregation considered the question at some length, and decreed the following answer: *Can.* 1001 *No.* 1 *should be held to.* But if anyone were to receive more than one of the major orders within the space of six months, or even within one month, the Ordinary has the power of diminishing the time of the Spiritual Exercises before the reception of the Diaconate, not however, allowing less than three whole days for them. If, on the other hand, Holy Orders were to be conferred upon anyone on separate and followings days (by permission of the Holy See, or by decree of the Bishop according to the regulations of can. 1006 No. 3, for some weighty reason, with all requirements fulfilled, especially those of can. 975-978) so that the time would not allow the fulfillment of the decree of can. 1001 No. 1, providing that at least six whole days of Spiritual Exercises preceded the first of the major orders to be conferred, the rest of the Orders should be preceded by at least one day of spiritual retreat if possible, at the will of the Bishop, according to the rule of can. 1001 No. 2.

The undersigned Secretary of the Sacred Congregation presentd this answer to our Most Holy Lord Pope Pius XI, in an audience on the first of May of the present year, and His Holiness kindly approved of it and declared it confirmed.

Given at Rome by the Sacred Congregation on the Sacraments, the second of May, 1928.

M. Card. Lega, Bishop of Tusculanus, Prefect.

L. S. D. Jorio, Secretary.

ADDITIONAL OBSERVATIONS.

1. The Spiritual Exercises, whose author we know to be St. Ignatius of Loyola, the Founder of the Society

of Jesus, were undertaken almost everywhere before the promulgation of the Code of Canon Law by those upon whom Holy Orders were about to be conferred, either by force of some particular law (Alexander VII, Const. Apostolica sollicitudo, 7 August, 1662; Sc. Ep. et. Reg., Encycl. ad. Ep. Italiae, 9 October, 1682), or according to a praiseworthy custom.

2. The Code of Canon Law not only made this helpful practice of obligation everywhere but extended it to those who were to receive minor Orders and even tonsure. It assigned a set time for making the Exercises for each of the Orders and tonsure itself, as we find marked out in can. 1001 No. 1: "Those who are about to receive tonsure and minor orders, shall make the Exercises for at least three whole days; those who are about to receive major Orders, shall make them for at least six whole days; but if anyone is to be promoted to more than one major Order within the space of six months, the Ordinary has the power of reducing the time of the Exercises before the conferring of the Diaconate, not however, going below three days."

3. Although the law is clear and well-expressed, still the Ordinary of Vrhbosnia has submitted a difficulty to their Eminences of the Committee for interpreting the Canons, and the Prefect of that Committee has submitted the difficulty to this Sacred Congregation.

4. And the Sacred Congregation, after mature deliberation, took a vote on the matter in their formal session on April 27 of the present year in the Apostolic Palace of the Vatican, and gave an answer, which we have inscribed above, together with the difficulty.

5. Now, as regards the answer of their Eminences, we must say that it is conformable to the intention and words of can. 1001 No. 1, or in other words, that it is merely a declaration of the existing law.

6. As the case stands, the difficulty arose from the fact that, if, when more than one major Order, according to the Canon in question, be conferred upon anyone within the space of six months the Ordinary can reduce the time of the Spiritual Exercises to three whole days, cannot the Ordinary make even a greater reduction, according to the intention of the law, for the Diaconate and Priesthood, if these Orders were to be conferred within one month?

7. Indeed, with due reverence, we note that the difficulty has no reasonable basis. Even though we

pass over that well known principle of law: *the lawgiver expressed what he wanted done,* can. 1001 No. 1 is as clear as the noonday light when one reads it, and sees that six months is the limit put down, and that anytime within that falls under the same rule, whatever the stated time be. So the regulation of the canon concerning the making of the Spiritual Exercises for at least six whole days, with the exception of the Diaconate, stands unchanged, even if more than one Order is conferred within a month, or a shorter time.

8. Some there are, however, who say that they interpret the Canon in question somewhat indulgently, because the holy disposition of mind acquired by the making of the Exercises before the Subdiaconate is carried on to other Orders conferred within the same month, because of their moral union. But this cannot be admitted, because the Exercises according to the rules of St. Ignatius, should be made for a whole month, and according to his rules, St. Charles Borremeo, a noted restorer of ecclesiastical discipline, in the fourth provincial council of Milan, ordered those who were to be ordained to the Subdiaconate or to the Priesthood to make the Exercises. Some time later, St. Vincent de Paul, another zealous promoter of ecclesiastical discipline, made the regulation that those of his spiritual children to be ordained should make the Exercises for ten days before each Order, and these days together made up a whole month. And this rule of St. Vincent de Paul was in force throughout the Church either through particular law, or custom, up to the time of the promulgation of the Code.

9. After these considerations, and keeping in mind the reduction made by the Code to six whole days, no one can say that the necessary holy disposition of soul necessary for the reception of the Diaconate and of Priesthood itself, whose burden far exceeds the strength of angelic shoulders, has been acquired through the making of the Exercises for six days before the Subdiaconate, so that in the cases mentioned a further reduction could be allowed.

10. But it may possibly happen that the major Orders be conferred with in a shorter space of time than a month, and time should not allow the keeping of the law. What is to be done in such a case? We reply that recourse must be had to that principle of

law: A law does not prescribe the impossible. And the impossibility of such a case is admitted and mentioned in the answer given, as often as the Bishop, either by virtue of an apostolic indult, or by virtue of his ordinary powers, confers more than one major Order on the same person on three distinct and following days, or on subsequent Sundays or holidays of precept. This must be done for some grave reason, according to can. 1001 No. 3, and in accordance with can. 975 on the age of those to be ordained, 976, on the studies required, and 974 on the intervals, from which last canons the Bishop can dispense either on account of necessity or utility to the Church.

11. Nor does that power of the Bishop or Ordinary of reducing the spiritual retreat to one day before Holy Ordination in the case given seem in any way against or out of conformity with the regulation of the Canon, since the lawgiver himself shows that much must be left to the good judgement of the Bishop, as we can see from can. 1001 No. 2: "If the Spiritual Exercises be made, and then ordination postponed beyond the limit of six months, let the Exercises be made over again; otherwise it rests with the Bishop to decide whether they be made over again or not." For the rest, in a Code made up for the whole Catholic Church, each single case could hardly be taken care of, in which, since exceptions will arise, the common law cannot be applied in its entirety. Hence in such cases that must be faithfully kept to which is more conformable to the mind of the sacred canons, which the lawgiver very wisely has not neglected to manifest in the general prescriptions of the Code. Resting upon this norm, this sacred Congregation has judged it very timely to propose some general rule for the Bishops, which they should follow in the difficulty mentioned, that they may safely and in accord with the rest act in such a weighty business.

D. Joria, Secretary.

Picture of St. Aloysius Restored.

A famous picture of St. Aloysius has just been restored to its place in the Hospital of the Consolation, Rome, where it commemorated the fact that the Saint contracted the disease of which he died while nursing the sick in that hospital in 1591. The picture was removed in 1911 by the anti-Catholic mayor of Rome, Nathan. A solemn ceremony, attended by civil officials of the city and government, marked its restoration.

Other Countries

ALASKA

OUR PRESENT MISSIONS IN ALASKA.

An Account of a Visitation of Our Mission Field.

To begin where charity is supposed to begin, at home, I shall say just a few words about Fairbanks where I have made my home for the past two years.

The pastorate of two years in the interior of Alaska at Fairbanks offers an ideal situation for missionary zeal in varied forms of cosmopolitan existence. The present population of the town is about 2,500, and of this number there are 300 Catholics. Practically speaking, all the races of European people are represented; and while the Church is drawn from the majority of countries in continental Europe, her largest representation, past and present, is from Ireland.

While it is true to say that Alaskan adventurers are not accustomed to work overtime at their religion, for most of them seem to have grown indifferent to what they once professed before leaving the States, yet it is also true that those who hold on to it are as staunch in its practice as any practical Catholic could be. Besides the Catholic, Fairbanks has four Protestant denominations and while the Catholic Church has an average attendance of 250 each Sunday, the combined attendance of the other four churches does not exceed a hundred.

An agnostic sourdough, apparently having little use for any church, who often wondered why so many Catholics were passing by his house every Sunday on their way to Mass, said to his friend in an up-to-date American fashion: "The Catholic Church is the only church in town doing any business." This speaks well for the Catholics of Fairbanks, coming as it does from the onlooker on the outside.

Fairbanks, called the heart of Alaska, is about 75 miles in an airline from the Arctic Circle. 600 miles from Nome and 900 from Point Barrow. By aeroplane the circle is reached in less than one hour; Nome in seven hours; and Point Barrow in less than twelve. By dog-team it takes two weeks to reach Nome, and by the same method it would require over a month to

make Point Barrow Hence it is easy to foretell what aviation will do in the near future for the Alaskan interior, and since the visibility in Northern Alaska is unusually good even during the winter months, this modern system of transportation will in time facilitate the hardships now inseparable from the life of the missionary.

When a priest is sent to Alaska, as long as climatic conditions do not interfere with his health, the supposition is that he is there to stay; however, the unexpected may come to him in Alaska as elsewhere.

In this instance, it came to me by wireless. "You are to leave Fairbanks for Seattle via Holy Cross, make observations on the way." Of course there was nothing else to do but carry out orders, and take the next boat, which at this late season was the last to go down the Yukon from Nenana.

Here are some of the observations:

Nenana is a little hamlet about 60 miles west of Fairbanks. It has a population of 300 including Indians and Whites; the Indians are about one-fifth of the population and are mostly members of the Episcopal Church. The Whites are remnants of adventurers whose least care in life is that of religion, and for lack of a denomination to classify them they are mostly fatalists. When a priest happens, now and then, to get in conversation with one of this class, he has not long to wait for the more than dogmatic utterance "there is nothing beyond the present life, and, if there is, nobody knows anything about it." Of course it doesn't take long to corner such wiseacres in their views: the regrettable feature is that, when cornered, the next step is seldom taken and the foregone conclusion is that they are not interested. It is not unusual to hear such men say: "I go to church, occasionally, at Christmas and Easter, when big doings are on; I always like to hear a good talk and take in the music."

Nenana was once a thriving place in the days when the Alaska railroad was in course of construction. It was here that President Harding drove the golden spike that marked the completion of the railroad from Anchorage to Fairbanks. Here, too, Father Monroe built a very neat church which is still attended from Fairbanks; but, at present, the Catholics are few; not more than a dozen are present for the monthly service. The place, however, will always be of some importance on account of the boat service from Dawson, and the U. S. Government Transportation service

from Nenana down the Yukon. I took passage at Nenana September 11th, arriving the next day at the mouth of the Tanana where it empties into the Yukon. Here there is a busy little town which derives its name from the Tanana river; it depends principally on the Indian trade tributary to the junction of the two rivers.

Fort Gibbon is also located at Tanana, and at one time was an active military post, but the presence of soldiers was rather a detriment than a help to the conversion of the natives. Father Julius Jette accomplished a great deal for the Indians in the Mission at Tanana. He built a very neat church with a day-school attached, and succeeded marvellously in bringing the people to embrace the Faith. Having lived almost 30 years among the Indians and Eskimos he acquired a thorough knowledge of their various dialects, so much so, that it was said Father Jette spoke the language like an Indian. As I was obliged to remain several hours in Tanana I went to see the Mission where this eminent missionary spent so many years of his life, and where to this day his name is held in the highest veneration by all classes, Catholic and non-Catholic. The Mission is now attended from Nulato, a distance of over 200 miles down the Yukon.

A voyage of two days from Tanana brought the U. S. S. Alice to Nulato. Father McElmeel has been in charge of the mission at this village for over four years. He was at the dock to meet me in the early morning and gave me a very cordial welcome. The Alice remains at the port only long enough to discharge and take on cargo, at most only a few hours, and during that time Father took me to his church and residence, and the Convent of the Sisters of St. Ann. The church is neat and well kept; the school flourishes; but his residence, a log structure, barely holding its own, is in a poor condition, and hardly fit for habitation.

Yet, Father is very happy and most devoted to his mission. He makes extensive trips to the many villages in the district on the Yukon, and these trips made by dog-team, involve considerable hardship when the thermometer drops to 30 and 40 degrees below zero, in the depth of winter. He is noted for having the best trained dogs on the Yukon, and last winter one of his prize dogs was on the winning teams in the Fairbanks Dog-Derby. This year he has an able assistant in Father Prange who helps in attending to some of the villages down the river. He is in

charge of Kaltag, and since his arrival, has succeeded in transforming an old hotel into a church; and being quite an adept in the use of tools, has made a new altar and fitted up the place in first class style for divine service.

Going down the Yukon, the Alice stopped at Kokrine and Ruby, both mining camps and trading posts which in past years were centers of considerable commercial activity, but since the war their population has notably diminished. At each place there is a neat church which is attended from Nulato, and the boat remained long enough to get a fair survey of both towns and some idea of the conditions that favor and retard the growth of Catholic life. In most Alaskan towns mixed marriages and moving picture shows are factors that have neutralized the religion of the masses into a state of absolute indifference. The moving picture theaters are crowded, the majority of the churches are empty.

Five days on the Yukon brought the Alice, on Sunday morning, September 16th, into the harbor of Holy Cross Mission. The view of the Mission situated against a slope of woodland hills with fine pasturage and well cultivated gardens has earned for Holy Cross the title, "the beauty spot on the Yukon." As the boat docked, our Fathers and Brothers were at the landing, and the cordial welcome which they gave is characteristic of Alaska. Father Delon, after acquainting me with the various units of the Mission, outlined my itinerary for the rest of the way to Bering Sea.

Three days at Holy Cross gave ample time to realize what a splendid work has been accomplished by the Fathers, Brothers, and the Sisters of St. Ann; and this work is in operation for many decades of years among the Eskimos on the Yukon. The pioneer padre, Rev. Aloysius Robaut, who founded Holy Cross Mission over 40 years ago, is still living; and has not been away from Alaska even for a casual visit in that long stretch of time. Father Concannon, who had a year of missionary experience in Nome, is quite active in looking after the local interests of the Mission. I also met Father Keyes, a pioneer missionary of the lower Yukon who was brought to Holy Cross a few weeks before to get treatment for a paralytic stroke. Father Francis Menager was also here preparatory to an

expedition for his new mission among the Eskimos of Hooper Bay.

What impressed me very much at Holy Cross Mission is the thoroughness that marks the educational system of the institution. With regard to religion the boys and girls could not be better instructed; the results are in evidence through the frequentation of the sacraments and their reverence and piety toward sacred things. Every Sunday afternoon the Children assemble in the church for Vespers, and it is truly admirable to observe how well these Eskimo boys and girls sing the psalms in clear enunciation of the Latin. Their school work is up to standard to meet the requirements of the Board of Education. The girls are taught all the essentials of domestic science, while the boys are instructed in the use of tools for useful crafts, under the direction of the Brothers who are good mechanics. It was a pleasure, too, to note the happy disposition of all these children, a true token of the influence of grace coming from the practice of their holy faith. An entertainment by the school on the eve of my departure for the lower Yukon, and of a kind that would do credit to the pupils of St. Ignatius Mission, Montana, in its palmy days, was an added proof that nothing was left undone under the fostering care of Holy Cross Mission for the Eskimos of the Northland. And here it is only fair to say that it is not necessary to come to Holy Cross to know what I have detailed. During my two years at Fairbanks I heard time and again from government officials and from casual visitors to the place what splendid results were achieved at Holy Cross Mission; so much so that when non-Catholic judges had the option of placing children where they would, Holy Cross was chosen as the place most desirable.

On Tuesday afternoon all was ready for the trip down the lower Yukon. Father Delon chartered a small gasoline boat belonging to one of the natives who with his nephew were to take me to the Missions on the way, as far as Akulurak. The name of this craft was "The Busy Bee." It carried a generous supply of provisions to last the journey of 350 miles, which took three days and a half to complete.

Our first stop was at Pimute, about 35 miles from Holy Cross, arriving there at 7:30 p. m. Father Cunningham is in charge of the Mission, and as usual

the reception was most cordial. As soon as I arrived he started to cook supper, lavishing all kinds of attention on his unexpected guest. His mission is situated at the end of a winding ascent through a wooded upland, and practically hid from view until reached. I heard the design is all his own, and whatever style he followed the church is attractive from the viewpoint of Alaskan architecture, and the natives are very proud of it. The interior is well finished, and all done by himself. He made a very neat altar and shows good taste in the style of decoration. Being an adept in electricity, he has installed a lighting plant of his own which makes his church and residence quite a cheerful place for an Eskimo Mission.

That same evening he informed all his Eskimos that a visitor of distinction had come to the mission, and the best way to show their respect was to attend Mass and receive Communion the following morning. The Eskimos, big and little, were there, in the evening for confession and in the morning for Mass and Communion. During Mass it was a treat to hear this congregation sing the sacred hymns, another proof of what a priest can do, even with apparently undesirable material, when interested in his work. Father Cunningham has other villages in his district which he visits by boat in summer and by dog-sled in winter.

"The Busy Bee" set out ealy next morning for Pilot Station, the next village on the Yukon. I arrived there in the afternoon at 3 o'clock and went to the church and residence of Father Keyes who was taken to Holy Cross a month before my arrival for treatment for paralysis. The Eskimos gathered around me on all sides thinking, perhaps, that I was the priest sent to take the place of Father Keyes; they made anxious inquiries about his health, and when I told them there was little hope for his recovery they pressed me to remain with them for the winter. I told them that I was called to the outside, and when I had made the report of Alaska to my Chief that he would provide a substitute for Father Keyes. Pilot Station is one of the poorest missions in Alaska, so far as comfort and convenience go in the life of a missionary priest; and it is a marvel that good Father Keyes never lost his sunny disposition, and managed to labor for souls in such an uninviting solitude for more than a quarter of a century.

After a few hours at Pilot Station we set out for Mountain Village and reached there at 9 o'clock. Father

Lucchesi is in charge of the mission. Having spent thirty years in the Alaskan missions, he is now past 70, and is still active and able to minister to the spiritual needs of his people. What a pleasure to meet such a venerable padre in the solitude of Alaska. Like the other places already mentioned, here, too, the traditional cordiality of Alaska was graciously given. The Eskimos, as is usual with them, crowded to the little residence to inquire who the stranger was and when told that I was one of the Fathers, became very friendly. Father Lucchesi speaks the Eskimo language with great ease and fluency. To the Eskimo, he is everything that a father might be to his children, and it is admirable to observe how well these people are grounded in their Holy Faith.

The next morning, after Mass and breakfast, I set off with my two Holy Cross guides for the last lap of the voyage on the lower Yukon. On the way we passed the old Russian Mission, which many years ago was a busy center of activity for the Orthodox Russian Church; today it is nothing more than a landmark of the past. True, indeed, the remnants of that Faith are still in the vicinity, but the soul of the church went with the going of Czardom from the Russian Empire. The Russian priests are no longer available, as there is no longer a subsidy for the maintenance of the church from the Soviet government. Eskimo substitutes, with some species of ordination, take care of the fallen Russian priesthood, but it is only a question of time when this last vestige will also disappear from the banks of the Yukon.

In the late evening at 9 o'clock, the "Busy Bee' came in sight of St. Mary's Mission at Akulurak.

During our three and a half days on the "Busy Bee," I had a chance to observe my two Holy Cross guides; and I am happy to tell dear Father Delon that every morning and evening they never missed their accustomed prayers, and before and after meals grace was said with true devotion.

The mission of St. Mary's is a very unique one—even in Alaska—for it stands alone in more ways than one. I was told. on arriving here, that when Father De La Motte, of happy memory, made his visitation of the Alaskan Missions he exclaimed, upon his first glimpse of Akulurak: "What a solemn funeral!" Solemn is the word, if any one is at all impressed by the solitude of the environment, the utter stillness of the scene, and the absence of vegetation in a landscape of grewsome desolation. Yet, withal, there is some-

thing of a fascination for the introspective mind when one takes his second breath and realizes the indomitable courage of the pioneer padres who founded the mission. Here the children of the Eskimo, segregated from their native wilds, have been gathered into the fold of the Church by the Shepherds of the Northland for over a quarter of a century, and here, under the fostering care of the Ursuline Nuns and the Brothers of the Society, a new generation of Christian people was formed to be the leaven that will eventually change the mass of Arctic paganism to purity of life in Catholic homes. And it is a consolation to know that this leavening influence has made its impression in our day, for no matter where one travels, from the Yukon Delta to Bering Sea, he hears nothing but praise of the mission school at Akulurak, not only from Catholics, but likewise from Protestants, and those of the Russian Orthodox Communion.

Our devoted Brothers Chiaudano and Murphy, have much to their credit for the excellent spirit among the Eskimo boys. In the language of the day the world would attribute this spirit to "service"; I would rather call it devotion—yes, devotion to an ideal which the spirit of the Society gave in fitting these men for the lay-apostolate of the Arctic. Needless to say, the Ursuline Nuns at Akulurak undertook and have accomplished a work of transformation among the children of the Northland, which in time will furnish material for one of the most interesting chapters in the Catholic history of Alaska. My meeting with Father Sifton, the Superior of the Mission, was very pleasant. We chatted of scholastic days in the missions of Montana, and from him, due to his experience of Alaskan affairs, I was able to gather much which may be of service later on if the word comes to return to Alaska.

In this mission the remains of two of our Fathers, O'Brien and Jette, rest beneath the frozen tundra. Both were volunteers for the Northland. Father Charles O'Brien, full of enthusiasm for the work before him, and very popular with the Eskimos, succumbed to a rheumatic condition aggravated by the rigor of the climate and died when crossing the Bering Sea, just one year to the day he arrived at the mission. The name of Father Jette is a household word with the natives on the Tanana and Yukon. While praying at the graves of our two devoted Fathers in the cemetery at Akulurak, the thought

came to me that if "The blood of martyrs is the seed of Christianity" what will the lives of martyrs be?"

My next move was to Hamilton, a trading post about sixty miles down the Yukon, where I had to make connections with the mail boat bound for St. Michael. In the environs of the Post, there is an Eskimo village and a little chapel which is attended from Akulurak. Here I remained four days waiting for boat connections from the Yukon, and managed during the interval to do a little missionary work in preparing a little Eskimo girl for her first Communion. She was baptised by Father Keyes fourteen years ago, in one of his missionary excursions to Bering Sea; I also baptized, in this village, an Eskimo baby born last July.

Leaving Hamilton at 2 o'clock in the afternoon, our boat arrived at St. Michael the following morning at 8 o'clock. Since I had already celebrated Holy Mass in the cabin, I went directly to the residence of Father Lonneux and remained three days waiting for the next boat to take passage for Nome. St. Michael has a commodious harbor which is now the only fine feature of the once thriving seaport. The old Russian church, fast hastening to decay, is a relic of former days. It has not been in use for divine service for years owing to the scarcity of Russian clergy since the Soviet upheaval. The church has many costly vestments imported from Russia, and oil paintings of artistic merit too, besides holy ikons, and a tabernacle of solid brass within the Holy of Holies. While examining these things—now vestiges of a "religio depopulata," the thought naturally came: What a treasure we have in the possession of our holy Faith in the Roman Catholic Church! It is consoling to note that among the Russian Catholics, especially in the vicinity of St. Michael, there is a strong leaning towards Roman Catholicism, and Father Lonneux is following up the excellent work of his predecessor Father Sifton, in this regard. Like many of the congregations in Northern Alaska, that of St. Michael is a "pusillus grex" made up chiefly of Eskimos, and a very little spicing of Whites—remnants of days of adventure in the Northland. Did time permit, I would have given a mission to this little flock, but since I had to watch my chance for passage in the last boat of the season to Nome, I preached only at the principal Mass on Sunday. Two of Ours are buried in the little cemetery adjacent to the church.

They are Father Camille and Brother Paquin. Father Camille did splendid work among the natives and had quite an influence among the government officials in the Military Post at St. Michael. Brother Paquin was frozen to death in a blinding snowstorm on his way from St. Michael to the mission station at Stebbens.

Father Lonneux is a very active missionary, and "has a wonderful way with him" in obtaining funds from friends in the States for his missionary enterprises. From the standpoint of companionship his life is a lonely one, but he has his Siberian dogs, and he loves the lure of the North. By nature, of a very active disposition, he is much interested in Alaskan mission life. My visit with Father Lonneux was a new object lesson of the difficulties that beset missionary life in Alaska; and what one must admire is the generous enthusiasm on the part of the missionary, the difficulties, to the contrary, notwithstanding.

The regular mail-boat plying between St. Michael and Nome being out of commission, I was forced to take passage in a small gasoline schooner with an Eskimo crew; the name of this little craft was "The Good Hope." The only convenience aboard was a cook stove and just enough room to "stay put" to the end of the voyage. With seven other passengers hatched down in the small compartment of the ship's hold, I managed to make the best of things trusting in divine Providence that our little schooner would be true to her name until we arrived safe in Nome.

The next morning we reached Unalakeet, a small Eskimo village in an inlet, off Bering Sea. Fishing is the principal industry of the place, and there is a large reindeer herd numbering several thousands. The Lutherans have a strong hold among the Eskimos of this village with no less than three evangelists to look after their spiritual but more so their own temporal advantages. I made the acquaintance of one Catholic family here; they came from Lapland. Since they seldom see a Catholic priest they were very glad to meet me, and when I told them I was on my way to Nome to give a Mission, they decided to come along and take it in. This family spoke very highly of Fathers Delon, Sifton and Keyes who had made occasional visits to the village; they have a daughter attending the Mission School at Holy Cross and spoke in glowing terms of the work accomplished for the children by the Sisters of St. Ann. The moral standard of the natives in this village is not very high, which

is the case in all Alaskan villages where there is no resident Alaskan Catholic priest, and where Protestantism has effected a stronghold.

Leaving Unalakleet about noon, we arrived late that same evening at the village of Shatulik on Norton Sound. Shatulik is a very small village with a mixture of Russians and Eskimos for villagers. As we reached the beach they were engaged in extracting the blubber from a whale that got entangled in the meshes of their fishing nets in the early afternoon. It was a small whale, only about 14 feet long; but there are whales in these waters over 70 feet in length. His interior compartment was stored with codfish, some of them fresh from the monster's catch when he came to grief in the tangle of the fishing net. The head of the whale is quite large, and if he can manipulate his jaws to suit contingencies, I don't see what difficulty Jonah could have had in sliding into his compartment for the submarine passage to the shores of Ninive. We were invited to a supper of whale cutlets with blubber dressing, the natives informing us that this dish was an Arctic relish. For the "piece de resistance" there was a side dish of reindeer steak. I tried the relish as much as I cared to dare, but was partial to the "piece de resistance" to make sure of playing "safety first". The religion of these villagers is the Russian Orthodox but they have had no priest for years, and I found them favorably disposed to our religion. The favorable disposition among them comes from their contact with the Catholic Eskimos around Akulurak and St. Michael, and also from the good accounts current among the natives who have been to Holy Cross Mission.

At the first sign of daybreak the "Good Hope" slipped out of Shatulik to continue the voyage across Norton Sound as far as Gollivan Bay. It was a rough trip, especially during the night, the sea being very choppy; and these waters, noted for cross currents and stiff head winds, gave our Eskimo skipper a lively time in keeping his course. However, the "Good Hope," true to her name, took us out of a tempestuous sea; and, next day, with a fair wind and a full sail, we made up for lost time, reaching the village of Bluff about 40 miles from Cape Nome. The name Bluff fits the place well, as, for the life of me, I could not see why anyone could ever think of settling down on such a dismal shore. Two hours were all too much to stay in the hamlet of Bluff, and I was glad to know we were coursing the last leg of the Bering Sea cruise to Nome.

It was the last day of September, and when the Northern Lights are not visible, a dark night is very dark in the Arctic. Fortunately there was no fog—the sea was unusually calm along the coast. We crossed the roadstead of Nome at 1 o'clock in the morning and in less than an hour were harbored in the Snake River where all lesser craft have their moorings for disembarking. Needless to remark, this was one weary trip, such being the thought uppermost in my mind as I trudged my way through the dead town of Nome in the dead of the autumn night.

Finally I found my way to the residence of our Fathers close by the church, where I was given a very cordial reception. Hospitality and kind receptions are the vogue all over Alaska, they are the traditional traits of pioneer days in the Northland; and among Ours, their manifestation is in striking evidence because of the traditional charity of the Society. Father Savage came to the door to let us in. I found him looking well, and apparently none the worse for his year of residence in Nome. Then I met Father La Fortune for the first time. He has an unbroken record of 26 years among the Eskimos, quite a feature in the life of one of Ours to be so long in one place in Alaska.

On my arrival I learned that the government supply ship, "The Boxer," was in the roadstead and would leave in two days with the King Islanders for their island home near Siberia. King Island, situated about 97 miles northwest of Nome, rises almost perpendicular to a height of 700 feet above the sea. It has a population of 165 Eskimos. As soon as the ice leaves the Arctic in the Spring, these Eskimos are accustomed to come to Nome for the few months of summer to dispose of ivory and fur—the products of their industry during winter. As the sea is generally smooth at the beginning of June, the whole tribe leave the island in kyaks (skin boats); and since there is no night in Eskimo land in summer, they make the trip in two days of constant rowing. On the beach of Nome they have their own summer settlement, a motley collection of tiny shacks, just sufficient for family privacy. The Eskimos are a very industrious race, the men being expert in handling ship cargo, the women being always busy, if not caring for their little ones, in polishing articles of ivory and dressing the fur of the seal.

About 25 years ago, these people began to see the difference between the religion of the Catholic Church

and that of other churches they occasionally frequented; then it was they got in touch with Father La Fortune. In all liklihood they perceived that he was interested in them, and gradually one family after another came to the church for instruction. Having a fairly workable knowledge of their language, Father La Fortune was able to converse with them in matters of religion with considerable fluency; and now it was merely a question of time that once their confidence being assured, the King Islanders in a body would embrace the Catholic Faith. In the meantime divine Providence was at work in another way. "A child shall lead them" spoke the renowned Seer of Israel to the people of his day; and many a time since then has the word of prophecy been verified with nations and individuals.

At this particular time, it was so in King Island. In the autumn of 20 years ago, a little Eskimo girl, not yet seven years of age, was taken suddenly ill in the igloo at her island home. She had received the sacrament of baptism with other children the summer previous at Nome. This child, evidently realizing that she had not long to live, called her parents to her and told them she would die next day; then she pointed to the hands of the alarm clock close by, telling them the hour when she would die. She next informed them it was God's will that all the Eskimos of King Island should embrace the Catholic religion, emphazing in her childlike way. "it is the true religion", then she enjoined them to be faithful to their morning and evening prayers and to continue in the practice of their faith until death. She died the next day at the hour she foretold the day before. This incident being related to every family of the cave-dwellers on the island, made a profound impression, for it was looked upon as a token of divine approval coming from a source so unexpected and from one so young, on the eve of her departure for another world. It goes without saying that an event so unusual in the life-story of an Eskimo tribe, could not pass unnoticed, and to this day, it is handed down in the folklore of the natives. The following summer, on their annual return to Nome, the King Islanders related the story of the little Eskimo girl to Father La Fortune. They were now determined to embrace the Christian faith and were coming daily for instruction, until the entire tribe was received into the Catholic Church.

The only feasible way of getting to King Island was to secure passage in the government boat, and this

was brought about by the ingenuity of Father Savage, who got in touch with the Bureau of Education and obtained passes for both of us on the "Boxer." We left Nome Friday at 8 p. m. and arrived at King Island the next day about noon. A blinding storm greeted us on the way, which however, did not last long. Since there is no shore on the island, the "Boxer" anchored on its lee side, a quarter of a mile distant. Now began the work of disembarking the Eskimos, by lowering their native kyaks; the kyak will easily accomodate 20 persons besides the ordinary supply of provisions. The Eskimos being very skilled boatmen, it was interesting to observe their kyak fleet, taxed to capacity with loads of men, women and children, all beaming with delight, as they skipped over the shimmering sea to their island home. As they neared the island, packs of Siberian dogs came rushing in every direction to the water's edge. They made the welkin ring with echoes of prolonged delight in Arctic dog-fashion. It was indeed a medley of discordant noise, but altogether unlike the wild, rooting discord at a college football game As every dog has his day, the Eskimo home-coming seemed to be every dog's day on King Island.

In the afternoon, an Eskimo invited me into his kyak to visit the island. Since this island rises almost perpendicularly from the sea, it is difficult to disembark, and to effect a landing from the native kyak on the huge granite crags is a clever feature of the skilled boatmen. But the end is not yet. The troubles begin after the landing is effected, and now for the ascent in zigzag trails over slippery rocks to the igloos of the island cave dwellers. The Eskimo, as sure-footed as a mountain sheep, knows where to step, and the one thing to bear in mind, is to step with him, the neglect of which may cause the unwary traveler to come to grief. Their igloos are built into the side of the island, one tier gradually slanting higher than the other until a narrow crest is reached, and there stands the little church built by the Eskimos from the driftwood salvaged from shipwrecks in Bering Sea. The church was finished about a year ago, and I had the privilege of celebrating the first Holy Mass in the first church built on King Island.

The celebration took place on the following day, Sunday, October 7th. It was an ideal day, radiant with the fulness of autumn sunshine; the visibility too, was exceptionally fine on the western horizon, extending

to the outline of the Diomede Isles not far from the shores of Siberia. Robed in Arctic parkies, the Eskimos were assembled long before Mass commenced, and one could read in their smiling faces the interior joy of going to Mass in their own chapel for the first time. As soon as Mass began they recited prayers and sang sacred hymns in their own tongue. After the gospel I preached a very simple sermon trying to convey the thought then uppermost in my mind that their faith was known all over Alaska, and that God would make use of them in the near future to be instrumental for the conversion of the pagan Eskimos from St. Lawrence Island to Point Barrow. No priest could say Mass in this remote out post of the Catholic world without being deeply impressed by the fact that he was instrumental in bringing the Lord of the World into the midst of a people who worshipped God with a simplicity of faith worthy of the Christians in the first century.

Another incident worth while relating which gives an insight of the thoughtful hospitality of the Eskimo, was an invitation to breakfast. It would have been a long wait to return to the "Boxer" for lunch at noon, but no sooner was I observed leaving the church, than I was invited by one of the men to break bread with him in his igloo. The entrance to the igloo is through a shelter-porch where the household supplies, besides sleds, guns and fishing apparatus, are stored; then, there is another entrance, strictly private, just large enough for a man's body to pass through. It is operated from the inside, somewhat after the manner of a confessional shutter, but low down on a plane with the floor. My Eskimo host helped me to slide in, and, once inside, I felt like being in a kind of fairy dwelling. The dimensions of his apartment were 8 by 10, and the height 6 feet. There were two small windows in keeping with the smallness of the place, and none of the space was lost by the use of chairs, tables or beds. A seal oil lamp took the place of a stove, and instead of ordinary beds, the skins of animals were neatly folded at one end of the room, while the smooth wooden floor served in lieu of chairs. The walls were decorated with holy cards; a crucifix indulgenced for a happy death had a niche of its own; and the popular photogravures of the Sacred Heart, the Blessed Mother and the Little Flower were in places of prominence. When the breakfast was ready the family

squatted in Eskimo cafeteria style in the middle of the floor. They blessed themselves and said the grace before meals very devoutly; it goes without saying that I was squatted with them and enjoyed the menu, a la Eskimo. They served buttered toast and fried cutlets of Arctic relish and stimulating coffee rich in the aroma of Java. After enjoying such a hospitable repast I was anxious to know the name of my friend. It is customary among the Eskimos, besides the racical Eskimo name of the family, to choose an American one; and the names of American presidents and generals seem to be quite popular. My host's American name was McKinley. I thanked him for his kind hospitality and, before leaving, blessed Mrs. McKinley and all the little McKinleys in the igloo.

About noon the "Boxer" was ready to leave for Nome. The Eskimos were assembled near the water's edge to bid farewell, and many an anxious prayer was said by these simple Islanders that some day a priest would live in their midst to give them the consolations of their holy Faith. There are events in the lives of all of us, they may be, perhaps, the red-letter days of each one's personal experience, the memory of which often lapses with the flight of time; but though all others may lapse in me, the memory of King Island Sunday will abide to the dusk of time.

The Mission of Our Lady of Lourdes at Pilgrim Springs came next in the itinerary mapped out for me by my Superior, Father Delon. This mission is reached by a rather unique mode of transportation—the dog-mobile railroad; a gasoline car with a Ford motor is now more generally used. The landscape along this route, for 75 miles to the Shelter Cabin near the Sawtooth mountain range, is bleak and desolate; road-houses, generally 20 miles apart, are along the trail for the convenience of travelers. Arriving at the Shelter Cabin about 2.30 p. m., I met Brother Wilhelm and an Eskimo boy waiting for me. Brother was driving a span of mules; the boy was on horseback. Since the visibility in this bleak wilderness is exceptionally good, I could see the smoke of the Mission buildings seven miles away across the tundra.

Crossing the Alaskan tundra on foot, or by a conveyance is a toss-up for comfort. Brother Wilhelm gave me my choice, so, to be sociable, I decided to ride in the front seat with him, having before me an unbroken vista of the ever monotonous swampy tundra. "Now be sure to hold on" was Brother's timely warning as the mules started off, but I could see how easy

one could come to grief, even when he was trying his best to hold on, while the mules plunged from side to side through the ups and downs of the marshy way. A few minutes of trying to "hold on" was enough to convince me that it was safer to take the other choice, and foot the tundra for the seven miles that lay between me and the mission.

As I struggled with the uneven footing on the tundra, "What a place to come to live," was the thought that repeatedly came for the first few miles, and here Brother decided that he too, would walk the rest of the way, so he gave the mules to the boy, and we both chatted as we went along. When we were about half way to the mission Brother called my attention to a bank of willows on the Pilgrim river, pointing to the place where Father Rupert was found frozen to death five years before. Of all the places in the Northland I don't think a more dreary solitiude could be found, and, most assuredly, in a more lonely place no one could ever expect to die. Three more miles of trudging on the tundra and we came in sight of the Mission of Our Lady of Lourdes. There, near the base of the Sawtooth range, a mountain chain that rises about three thousand feet to snow-capped summits, is located the mission that cares for the orphan children whose parents were carried off in the epidemic of the flu. Father Hubert Post, two lay-brothers and six Ursuline Nuns look after the spiritual and material interests of fifty children. One of the strange features of this place is the presence of many hot springs and that such steaming mineral water should be located in a region where the ground surface is frozen for over 800 feet below the surface, and where the mercury drops to 50 and 60 degrees below zero, is one of the extraordinary phenomena that has puzzled geological experts in exploring the Arctic.

As in all our Alaskan missions the children at Pilgrim Springs give a good account of what has been done for their spiritual life through the workings of a zealous apostleship. They are well instructed in the fundamentals of their religion with a view to becoming catechists when they leave the mission to live among their own people; and this step is a step in the right direction, for no better means could be taken, to meet some of the adverse conditions that confront the missionary situation in Alaska today, than the formation of efficient catechists in our Mission

schools. In furthering this important lay-apostolate, our devoted Brothers, Hansen and Wilhelm, play no insignificant part. Being with the boys a great deal, they have an opportunity, all their own, of gettng in touch with the Eskimo mentality; hence, the boys naturally look up to them for a solution of their difficulties; and, being, besides, good mechanics, the service they render to the mission is incalculable.

That the mission at Pilgrim Springs has accomplished so much in recent years is due in great part to the practical experience of Father Post. One building after another has been erected instead of the poverty stricken shacks that housed the inmates in the past. The waters of the springs are controlled in two well constructed bath houses, and so favorable have been the results of their medicinal properties for rheumatic conditions and stomach ailments that visitors come from afar to seek relief.

I visited the grave of Father Rupert in the little cemetery close by the mission. A neat marble headstone, with the inscription customary over the remains of Ours, tells the touching story of his premature death while mushing in an Arctic blizzard in bringing gifts to Christ's little ones. Two days at this mission, the farthest north in Alaska gave me a rest at the end of the trail. The next day Brother Wilhelm accompanied me in crossing the tundra to the Shelter Cabin, where I boarded the narrow-gauge car and reached Nome that evening at 9 o'clock.

A Mission was announced to begin the next morning, Sunday, and I found the congregation well prepared to take advantage of the first Mission in our church in Nome. Besides the attendance of Catholic Whites, the Eskimos came in fair numbers, as their association with white people in Nome had made them sufficiently familiar with English to be able to follow the main ideas of the sermons and instructions. Like all Missions, their net results are relative in keeping with the dispositions of those attending them; but here the added novelty of a first Mission helped to bring some who otherwise may not have attended. The Catholic congregation at Nome is only a remnant of what it once was in the heyday of the camp's mining activity; then Nome had an influx of adventurers numbering several thousands; today, there are not as many hundreds. However, I found a fervent Catholic community of well instructed people who frequent the Sacraments regularly, many of them daily communicants. And in all the places where I have been,

during more than twenty years of active ministry, I have not found one to surpass the zealous pastorate of Nome. Here, besides the other incidentals in connection with ordinary parish life, catechetical instruction is an everyday occurrence. The little reception room is in almost constant use for the Eskimos preparing for baptism and First Communion. In Nome Father La Fortune has accomplished marvels among the Eskimos; to them he means more than mere words can tell, for to him do they turn, as father and friend.

The Mission over, and the visitation of the Alaskan Missions completed, I took the last boat for Seattle which weighed anchor in the roadstead at Nome on the 7th of November. At this season the sea in the outside Alaskan passage is generally rough but not too rough to be pleasant, so the Victoria docked at Seattle at noon November 15.

AUSTRALIA.

Warribee—Extension to the College.

On Sept. 30th 1928 Cardinal Cerretti, at the express wish of Pope Pius XI and in his name, blessed and opened the extensions of Werribee College. About 40,000 people were present. His Eminence, accompanied by Dr. Mannix, a crowd of Archbishops and Bishops and the members of the Papal suite, arrived at the College before 1 o'clock. He was received by Fr. A. Powers S. J., Rector, and the College staff. Dinner was at once served. The first toast was "The Pope". It was proposed by Dr. Mannix, the host of the day. Priests and students joined in singing "A song for the Pope", which, with the other musical items of the day, was conducted by Fr. G. O'Neill S. J. The next toast was "The Papal Legate". A select choir rendered "Wide spread his Name". His Eminence proposed "The College", and Fr. A. Power replied. The students gave a verse of one of their own College songs, the words of which were composed by a student, and the music by Fr. G. O'Neill.

After dinner, priests and students formed a procession marshalled by Fr. H. Johnston S. J., and awaited the Cardinal. His Eminence first unlocked and opened the door leading to the main corridor and proceeded to the College Chapel where he blessed the water to be used in blessing the building. The procession wound its way to the vestibule where the blessing of the College took place. At this now his-

toric spot a marble slab with gold lettering commemorates the event in a brief Latin inscription. The procession passed on to the statue of the Sacred Heart in the grounds which was also blessed. His Eminence then gave the Papal Blessing to the immense throng.

A public meeting followed. Fr. A. Power, the Rector, was the first speaker. Then His Eminence spoke and expressed the great delight he felt in performing the blessing ceremony in the name of Pope Pius XI. The Archbishops of Tuam and San Francisco also addressed the gathering. Fr. J. Sullivan, Superior of the Jesuits in Australia, gratefully thanked the Cardinal Legate, Archbishop Mannix and all who assisted the Jesuit Fathers at Corpus Christi College.

His Paternity, Very Rev. Fr. General, sent a letter to Dr. Mannix congratulating him on the great event of Sept. 30th.

The first students entered Corpus Christi College March 19th 1923, feast of St. Joseph. On the shoulders of Fr. Joseph Brennan S. J. fell the difficult task of actually turning the old residence into a College, and of receiving the first batch of students. As results proved he did his work in splendid fashion. Fr. W. Powers, S. J., who was "visiting" Australia gave valuable assistance. Fr. Albert Power S. J. became first Rector on 29th March 1923.

On Monday, Oct. 8th the Papal Legate paid a second visit to Werribee in order to see the place more at leisure, to meet the Community and students in a pleasant, informal manner.

An address of welcome was read by John Day, Prefect of the Theologians. He with Leo O'Rourke, Prefect of Philosophers, and J. Doherty sub-prefect, presented His Eminence with a splendid album of photographic views of the College, prepared under the able direction of Fr. de la Peza S. J.

His Eminence, in the course of his reply, said—it was simple truth that Pius XI had commissioned him to open and bless in his own name the new building of Corpus Christi College. The Holy Father had two things ever at heart—foreign missions and seminaries. —The success of Corpus Christi was especially assured by its being placed under the care of the Fathers of the Society of Jesus. In this the Bishops of Victoria had but followed the example of the Holy Father, who placed his new seminaries under the care of the Fathers whenever it was possible to secure their help. His Eminence's own experience in the Pontifical Congregations, in France, America, Mexico and elsewhere

had left him convinced that nowhere was piety, learning and loyalty to the Holy See more secure than in the Colleges conducted by the Jesuit Fathers.

He then planted a tree as a memorial of his visit.

On Sunday, Oct. 7th 1928 the spire of St. Ignatius' Church was solemnly blessed by Cardinal Cerretti, the Papal Legate, in presence of 25,000 people.

In the afternoon, Fr. McGrath, Superior of St. Ignatius', welcomed the Cardinal. He said that the erection of the spire fittingly commemorated the 60th anniversary of the coming of the Jesuits to Richmond. He assured His Eminence that the people of Richmond were devoted to the Holy See and to the Faith of their fathers, and the proof was their well equipped church, hall, schools and presbytery. Not long ago the parish was quite free from debt, but £17,400 had been expended on the spire, nearly £6000 of which had already been paid.

The freedom of the city was then conferred on the Cardinal by the Mayor of Richmond. Dr. Mannix, kind as ever, said it was Fr. McGrath's day, and he had reason to be the proudest man in that great assembly. He desired with everybody else to congratulate Fr. McGrath. For a number of years he had worked with a success which was the envy of every priest, and almost of every Jesuit in the Archdiocese. For 60 years the Jesuits had laboured in Richmond. Not merely had they built a solid material structure, but what was more important, a spiritual structure also.

The Cardinal then spoke. The spire, he said, would eloquently proclaim that the Jesuits in Richmond were doing great work in God's service. He joined all present in warmly congratulating Fr. McGrath and the Jesuits. Throughout the world they were doing wonderful work for the Church, and in Australia they had materially assisted its progressive march. He trusted that God's blessing would continue to rest on the priests and people of Richmond.

During the proceedings a collection was made to reduce the debt on the spire by a large body of assistants with very gratifying results.

In addition to preaching on this memorable occasion, Fr. Martindale S. J., addressed ever so many audiences, amongst them 1000 University students in St. Patrick's. In the Town Hall he lectured on "Modern Problems" to a crowd numbering about 2500.

Some 15,000 school children assembled in the Exhibition Building to greet the Papal Legate. Dr. Mannix

publicly thanked Fr. Bourke S. J., of St. Patrick's, for the part he played in arranging the ceremonies of the day.

AUSTRIA—VIENNA.

New History of the Society.

It is announced in Vienna that Rene Fulop-Miller, who came into prominence by his book "The Spirit and Face of Bolshevism" a couple of years ago, is engaged on a book on the Jesuits. It is to deal with the historical importance in the cultural life of the modern world of St. Ignatius and the Society. His book on Bolshevism ran through seven editions in a short time.

It was this book, which indirectly, really led Fulop-Miller to take up the new work on the influence of the Jesuits, and his resolve came about in an unusual way. In the earlier book he made some wholly wrong and some inexact comparisons between certain methods of Russian Communism and those of the Jesuits. Catholic critics promptly censured him for it, although ackowledging the otherwise high value of his book.

The criticism he encountered, however, led him to look into the nature of the Society more closely. He acquainted himself with the regulations and Exercises of St. Ignatius; he perused the Protestant charges against the Jesuits and the refutation of them.

What he learned, he told a correspondent, bewildered him and filled him with astonishment. He began to realize the importance of the Jesuits in the revival of Europe after the Middle Ages and the revolutionary storms.

He applied, therefore, to the Society for permission to inspect its archives. The plea was readily granted, and he was equipped with letters of introduction to the Jesuit centers in Spain and Italy. He went to Loyola, Pampeluna, Burgos, Madrid, Rome, Paris. He is now engaged writing his book to which we shall look forward with great interest.

BRITISH GUIANA

New College.

The foundation stone of St. Stanislaus' College, Georgetown, B. G., the only English Jesuit College, perhaps the only English college in South America, was laid on Friday afternoon, August 10, in the pres-

ence of a large and representative gathering of the citizens of the capital.

BRITISH HONDOURAS.

New Parish House.

Plans for the erection of a new building on a newly acquired piece of property near the presbytery in Belize,—the building to serve as a center for parish activities, have been completed. Work on the building will be begun in the near future.

Father Abeling has gone to Corozal to help out on the outlying stations of that district. He has been succeeded as pastor of St. Ignatius Church, Mesopotamia Area, Belize, by Father Kemphues.

Father Palacio returning from his holiday trip to Guatemala brought with him sixteen new boarders. This raises the number of boarding students to 110.

CHINA--Church Asks No Indemnity

As might have been expected, the attitude of the Church in refusing indemnity for the losses suffered in China during the recent period of upheaval has met with the warmest approval of the Chinese press. Here, the papers comment, is an earnest of the sincerity behind the missions. An article in Chen-pao declares: "The Supreme Pontiff has given very precise instructions that the Catholic missioners shall not demand any monetary indemnity for the death of their members killed during the turmoil of the last few years. The missioners thus show themselves disposed to sacrifice all, even life itself, for the salvation of the souls confided to their care. The Italian government, however, to assure the protection of its citizens, has exercised its right and China has promised to turn over $30,000 as indemnity for the death of Father Vanara. The Minister of Italy has undertaken to distribute the money immediately to Italian charities." Father Vanara was an Italian Jesuit professor at the Ricci School in Nanking who was killed together with a French Jesuit, during the taking of Nanking by the Nationalists.

HONG KONG.

Cornerstone of Ricci Hall Laid.

The foundation stone of Ricci Hall, the new Hostel for Chinese students at the University of Hong Kong, was laid by Mr. W. T. Southorn, the Officer Adminis-

tering the Government, on Tuesday November 13th last the Feast of St. Stanislaus. Father Byrne introduced the ceremony with a very able speech in which he recalled the memories of Fr. Ricci and of all that the early Jesuits had been able to do for the promotion of Chinese studies. The Vice Chancellor of the University, Mr. W. W. Hornell, then spoke, and paid a very striking tribute to the educational work of the Society and to the work already done by our Fathers in Hong Kong. We quote his speech in full:

"Your Excellency, Your Grace, Ladies and Gentlemen,

Some two years ago Father Byrne and another Jesuit priest came to Hong Kong on a special mission. The object of this mission was the expansion of the Church of Rome as an agent working for South China's good. I should not dare to suggest that, before he landed in Hong Kong, Father Byrne had never heard of this University. Very little goes on in this world but Father Byrne knows of it. But I have no reason for thinking that he had any particular interest in us. Certainly the establishment of a Roman Catholic Hostel to be associated with this University, though such a project had been mooted before, was not, so far as I am aware, one of the ideas which Father Byrne came from Ireland to China to realise. At any rate he came, and after brief interviews with His Excellency the Chancellor and myself, supplemented no doubt by the advocacy of that good friend to the University, Bishop Valtorta, he decided to throw in his lot with us. The result is this Hostel—Ricci Hall —the foundation stone of which His Excellency will lay this afternoon.

This decision of Father Byrne, and the unfaltering faith and enthusiasm with which he has pressed on with the project, have been to me the source, not only of comfort, but also of encouragement. The University of Hong Kong has just grown big enough to feel its growing pains. Can this young institution be nourished into vigorous and effective manhood? I read of millions of pounds sterling being given to Universities elsewhere. And then I look at Hong Kong, a tiny colony whose fate is surrounded in mystery, and at a devastated and brigand-infested China, and there comes over me a sense of bewilderment, not untinged with anxiety. But if Father Byrne and the great Order to which he belongs have faith in the University's future, who am I that I should doubt? There were

Jesuit missionaries in China long before any British trader set foot on her shores.

Opinions differ as to the intrinsic value of the service which the Jesuit Fathers have done, and are doing, for humanity. But no serious student of history could question the self-annihilating devotion, with which every single member of the Order gives up his life for the cause for which Ignatius of Loyola founded the Society nearly four hundred years ago. On the slopes of Montmartre, close to the great Sacre Coeur Church which now dominates Paris, there still stands a little church, the oldest church in Paris, the Church of St. Pierre. Here in the crypt, one very early morning in 1534 Ignatius of Loyola, Francis Xavier and a few other Spanish students took the vows which made them Jesuits. The Society now extends throughout the world—a witness for nearly four centuries to the faith of men of different races in a cause far greater than themselves. And this faith is the source of tremendous power, of immense capacity for effective action. I believe that this power, and this capacity, will henceforth be among the forces working for the greater usefulness of the University of Hong Kong, and I am therefore glad to be here this afternoon."

Bishop Valtorta then spoke, and was followed by His Excellency, who spoke in the name of Sir Cecil Clementi, the Governor of Hong Kong. The new building is being put up on Fly Point Battery, one of the finest sites in Hong Kong.

A Visit to Macao.

One of the Irish Jesuits now at Hong Kong writes:

"I paid a visit recently to Macao and had two interesting days there. It reminds one very forcibly of Galway—a place that *was* great once. One leaves Hong Kong at 8 a. m. on the river steamer. The route passes through some places that are infested with pirates, hence precautions have to be taken. The ship is plentifully equipped with steel doors and gates. One of these divides the first from the second and third, that is, from the Chinese. Another divides the engine room and bridge from the first class and behind it stands an Indian policeman armed to the teeth. The reason for all these precautions is that pirates often come on the ships as passengers and then attack the crew when the ship gets out to sea. Happily we had no such experience.

"As one approaches Macao one sees standing out over everything else the ruins of the old Jesuit Church, known as the Church of St. Paul, but it is really dedicated to the Mother of God. It was burned down in 1835. It was from the college attached to this church—now in ruins also— that the missioners evangelised Japan. Hence its name of 'the college of martyrs'. The Chinese missioners set out from our other college—San Jose— which is still standing and is now the seminary of the diocese. I stayed at San Jose. It is a typical Jesuit structure.

"As I stood in front of the old ruins my eye caught a little building just round the corner to the left and still on the old Jesuit territory. It was a Chinese temple and at the moment they were burning joss sticks before the god. What an awful comment on the power of man to undo the work of God!

"The previous evening I had found, in my wanderings, a Lourdes grotto that is erected near the bishop's palace in memory of the late Bishop. As I approached, I saw a Chinese with his little son, about seven years of age, on their knees in front of the grotto, with hats off in spite of the blazing sun. The father was saying the Rosary in Chinese and the little son was answering.

"We had a visit recently from Bishop Dunn of New York, who called on his way back to the U. S. from the Eucharistic Congress. He spent a week round about here, and among other things made a pilgrimage to San Chian, which gave two of us a chance to go—one which does not come very often as the seas between Macao and San Chian are almost completely in the possession of pirates. As we went along the coast were lit up with bonfires to tell the pirates we could see the pirate strongholds mounted with guns. At night when we were returning all the hills along that the launch was on the move. This is known as the 'bamboo wireless.'

"San Chian is a wonderful place. I can't describe to you our feelings as we knelt here, and thought of all it meant. Every one was impressed. The best proof of it is in the following incident.

"Besides Bishop Dunn there landed with us his Secretary and a New York secular priest also the Benedictine who is designing the Regional Seminary, and a Maryknoll Father. We prayed for a few minutes at the tomb, and then—as at Mass next day—I asked for a special blessing, not only on all those who are com-

ing out, but also on all those who are helping us at home. We could not help noticing that the Chapel badly needed repairs. Typhoons and pirates in turn have done their worst on it. As we left the chapel Bishop Dunn turned to Bishop Walsh, the Maryknoll Bishop in whose territory San Chian lies. 'Bishop, the chapel should be done up, it is the holiest spot in the East.' Bishop Walsh: 'It is our ambition to do it up some day.' Bishop Dunn: 'What would it cost?' "Well, we think it could be done for 5,000 American dollars.' A few moments conversation between Bishop Dunn, his Secretary, and the New York secular priest. Then Bishop Dunn: 'Bishop, I don't believe you can do it for that.' 'Well, we think we can.' Bishop Dunn: 'Well go ahead and do it, we shall give you $6 000.' Then it was the Benedictine's turn: 'And I shall come and decorate it myself.' The cheque for $6,000 (gold) was handed over to Bishop Walsh three days later, and San Chian will soon be renovated."

GERMANY.

Death of Dr. Francis X. Kugler.

The name of Franz Kugler, S. J., is well known to all Orientalists and Scriptural scholars and his death is mourned not only by the German Jesuits but by the students of Assyriology as well. Fr. Kugler died in Luzern on the 25th of Jan., 1929, in his sixty-seventh year. He had suffered a stroke in the early part of the fall of last year, which was soon followed by another that crippled him beyond hope of recovery. A third stroke came and was soon followed by death.

Fr. Kugler's life was a model for Catholic Scholarship. After he had completed his scientific studies at the Universities of Heidelberg and Munich and had won his doctorate in Chemistry, he entered the Society in Holland; for, thanks to the Kulturkampf, the German Jesuits were compelled to establish their novitiate in the Netherlands. Fr. Kugler made his philosophical studies at Exaten and his Theology at Ditton Hall England. While in his studies, it was his good fortune to make the acquaintence of two confreres that were to shape his career. One of these two men was the mathematician and astronomer, Joseph Epping. The other friend was a student with a different bent, Fr. John Strassmeyer, an eminent Assyriologist, whose particular field was the ancient Oriental Astronomy. These two scientists were among the pioneers in the work of Babylonian astronomy. Their

scientific pursuits were mutually complementary and their work which appeared in the "Stimmen aus Maria Laach" of 1889 under the title of "Astronomy in Babylon or the Chaldaic Science of the Stars and the Heavens." was an epoch making work. It was for Fr. Kugler to unite in one mind the learning of these two great men.

After his ordination Fr. Kugler taught higher Mathematics at Valkenburg. In 1900 appeared his first work in the field of labor which he had chosen for himself. The new work "The Babylonian Lunar Reckoning. Two Systems of the Chaldeans on the Course of Moon and Sun" was hailed by the Orientalists as one of the best contributions in the field of Assyriology of that time. Dr. Weissbach, of Leipzig, writing in the Historical Quarterly called the work one of the most emminent utterances of the day.

Now that Fr. Kugler had begun, his work progressed in full earnest. He was a constant contributor to the various periodicals of his science. His penetrating research appeared continuously and were well received. He wrote a lengthy article for the "Stimmen aus Maria-Laach" to commemorate the centenary of Egyptology which took place in 1902.

It was at this time that the eminent Assyriologist, Friedrich Delitsch gave the lectures which were the beginning of a fierce controversy between the believing and unbelieving scholars of the day. It is noteworthy that the part which Fr. Kugler played in this controversy was no small one. He met in his own satirical manner the ingenious conclusions of Delitsch in such a way that the Kugler contributions to the war of the scholars have retained their value even to this day.

The Delitsch cause gave way only to make room for a more dangerous foe. Dr. Hugo Winckler, a man who had hitherto struck fear into the hearts of all those scripture critics who prefer to derive conclusions from their own cerebrations rather than from the sacred text, now proclaimed his doctrine of Panbabylonic Mythology. Fr. Kugler was at first attracted by Winckler's work. It was Kugler's proper field, Babylonic Astronomy. After careful study of documents he published two works which sounded the death knell of Panbabyloninism.

Fr. Kugler continued in his masterful work. His books caused quite a stir. In 1914 he discovered in a fragment of an Astronomic tablet a chronologic notice which confirmed and ellucidated some verses in the

Books of Machabees. As a result of his discovery he was led to attempt a Biblical Chronology. He labored patiently from 1914 to 1922 and then published his book "From Moses to Paul". This volume is a real arsenal for a scientific defence of Biblical accounts.

Up to the time of his first stroke in 1928, Fr. Kugler quietly persisted in his work. His articles appeared from time to time and were always a credit to his scholarship. When the final blow came, he could look back on a life's work that reflected glory to himself and to the Society. He had mastered two sciences and his discoveries and utterances had literally shaken whole schools of thought. It is to be regreted that he could not live long enough to epitomise his work on Babylonic Astronomy and present Scriptural scholars with an authoritative and authentic handbook on the matter.

Dr. Kugler's death drew forth many an appreciation of his work. The Bulletin of the German provinces reprints an excellent obituray written by Dr. F. A. Herzog of Luzern, which previously appeared in the "Luzerner Vaterland." There is one sentence in Dr. Herzog's eulogy that bears consideration namely, "Who will be Dr. Kugler's successor, who will be his heir?"

CATHOLICITY IN GREECE.

The Pope's Encyclical Letter, "Rerum Orientalium Studiis" had for one of its objects to give fresh stimulus to interest in the question of winning back the separated Eastern churches. The Status of the Roman Catholic Church in Greece may prove of interest to the readers of the Letters. The prospects of the Church in Greece are favourable. The number of Catholics has increased appreciably since the war. chiefly on account of the many Eastern immigrants, the Armenian and Greek Catholic refugees from Asia Minor.

One of the best means of making conversions and of removing old prejudices is undoubtedly the provision of good Catholic schools. In Greece several religious orders have both day-schools and boarding-houses for boys and girls. The Catholic schools are the most frequented and the most esteemed in Greece. Orthodox parents send their sons and daughters to our schools, because they have more confidence in our education than in their own.

Indeed this preference and esteem for Catholic in-

stitutions, and the conversions sometimes resulting from them, has (along with the "Uniat" question) so alarmed the Orthodox Bishop of Athens that some months ago he again demanded the closing of the Catholic schools. The constitution of 1864 guaranteed toleration to all creeds in Greece, and imposed no civil disabilities on account of religion. But in 1870 violent debates broke out in the Parliament about Catholic schools, in view of the great influence they exercised on Orthodox children and their families. The result was a law that no religious controversial topics might be discussed in public. The Catholic priest is free to preach in his own Church, and to teach his catechism in the Catholic schools; but he cannot do the same in an Orthodox school or in a public club. This law did not harm our schools, which Orthodox children continued to freuent as before. The controversy merely sharpened the appreciation of our schools among Orthodox parents, who have even defended them in the public press.

When the authorities of the Orthodox Church saw that nothing was to be gained in this direction, at least for the moment, they had recourse to another maneuver. They ceased from attacks upon the Catholic Church in general, and left the Latins in peace; but now, since May, 1928, the official ecclesiastical organs have started a fierce campaign against the Catholic Greek rite, against those Catholics, that is, who belong to and follow the ancient liturgy of their own country. At the same time an agitation was begun to make Orthodoxy the exclusive religion of the state, with the intention of suppressing every other creed. Recently, Archbishop Chrysotom (Papadopoulos) went so far as to direct an open letter to his Lordship Dr. Calavassis, the Catholic Bishop of Athens, in which he enjoined him to close the Catholic orphanage and to cease wearing Greek ecclesiastical vestments. The Archbishop realizes that the Greek Liturgy practiced by Catholics in full communion with the Pope is a standing protest against the evil of schism. This is the whole cause of his alarm and indignation.

But the revival of the Greek rite has raised no hostility amongst the people. On the contrary, five years ago Bishop Calavassis proceeding in Greek Pontificals on the occasion of his first solemn Corpus Christi procession in Athens, roused only interest and respect. The people indeed were at first astonished, so unheard-of was the appearance of the Greek rite in a Catholic procession; for the first time Athenians rea-

lized in practice that Catholocity includes all the Eastern rites. It is true that until thirty years ago the number of Catholics of the Greek Rite in Greece was very small. In 1895, however, at the suggestion of Leo XIII., the Assumptionists took charge of two parish churches of the Greek rite in Canstantinople, and founded a Catholic Oriental seminary. A few years ago Bishop Calavassis began the establishment of a new seminary in Athens itself, in the hope of effecting conversions among the Orthodox.

The reason why the Latin rite is to-day far more widespread than the Greek is a historical one. After the great schism of Photius in the year 858, the first restoration of the Catholic Faith was made by the Crusaders. For a time Frankish princes ruled in Constantinople. None of these cared at all about the Byzantine or Greek Church and its rights or its liturgy. Wherever their power extended, they set up Latin bishops just as at home, and tried to persuade the people to adopt the Latin rite by harassing disabilities which became real persecution. The Latin Catholic communities of Greece are the successors of those set up by the Franks and the Venetians strengthened by new converts. Since the war great numbers of Poles, Germans, Irish and English have settled in the country. Recently German-speaking and English-speaking emigrants asked the Superior of the Jesuits in Athens to assign them Fathers who could preach in their own language. The erection of a new interdiocesan seminary, to be entrusted to the Jesuits, has been decided upon by the Holy Father.

As for the attack of the Orthodox Archbishop on Dr. Calavassis, the whole affair has been brought before the courts; even after the decision of the Arios Pagos, however, matters would have to be arranged with the Apostolic League, for since the war Greece has asked to be represented at the Vatican. In regard to the demand for the suppression of the Uniat Church (described by the hostile newspaper *Ethos* as a fallacious Popish machine invented only to seduce the Orient from the Orthodox Church) the responsible Minister has declared that according to the Constitution he can suppress only anti-religious propoganda.

The opposition of Orthodox prelates against the Catholics of Greek rite shows how right the Holy Father is to insist on Greek converts retaining their ancient liturgy. The enemies of the Catholic Church see clearly in a Catholic Greek rite the breach through

which the friends of Christian Unity will march. If the Crusaders and the Venetians had respected the usages of the East and remembered that the unity of the Church is a unity of diverse rites, Catholicity in Greece would now, perhaps, be in a very different position.

Yet the rite, after all, is not the chief thing; the Faith is what counts, and this our separated Orthodox brethren possess almost in its entirety. A ritualistic Mass in an Anglican church bears more resemblance to our Latin Mass than any Greek Mass does. But the Mass even in a schismatic Greek church is the holy Sacrifice, while that of the English High Church is a mere external imitation. The three last Popes showed their sympathy for the Greek rite by having solemn High Mass celebrated in that rite in St. Peter's, and presiding in full pontificals at assemblages of Oriental bishops.

To-day the Greek Catholics and their clergy observe rigidly the rules concerning *communicatio in sacris*, and Catholic priests have very little intercourse with the higher Greek clergy. But there was formerly a curious freedom and fullness of such intercourse. The Popes themselves after 1453 not infrequently corresponded with the Greek Patriarchs; priests of either rite were recommended to one another's care. The attitude of some Orthodox bishops, too, towards Catholics give evidence of genuine good will. In the 17th and 18th centuries the Jesuits and Capuchins were allowed to preach and hear confessions in the Greek churches by the express permission of the Patriarch and Bishop; that they made use of the privilege we learn from their correspondence; there exist, even, altars in old schismatic churches and sanctuaries where Catholic priests used to celebrate Mass. Such things were justified by the act of re-union with the East accomplished at the Council of Florence in 1439 and never formally repudiated by many Orthodox sees. Catholic missionaries in Greece since the end of the 18th century have not always been thoroughly in touch with the language and ways of the country. When the missionaries appeared as foreigners and kept themselves aloof from the Orthodox it is not astonishing that the people on their side came to consider the Catholic religion to be something foreign. Until some years ago sermons were usually preached in French or Italian; but of late this practice has been remedied, and Greek preaching has begun to prevail. The Greek Catholic Press, too, has developed

considerably. Two magazines, a weekly and a monthly, are issued regularly; and a good number of excellent apologetic, ascetic and liturgical books have been published in the vernacular. The *Messenger of the Sacred Heart* is printed in Greek.

The confusing of religion with nationality is very characteristic of the Greeks; it is a result of Orthodox teaching and of the spirit of schism. A Greek will refuse to become a Catholic lest he should cease to be a Greek. This evil takes its origin from Photius, the father of nationalism in religion, and from the Turkish occupation when Country and Church saw in the Crescent their common foe. Priests at that time were the chief fosterers of Greek patriotism and so won great prestige. In this matter the fact that Catholic soldiers, in the late wars, sacrificed their lives on the altar of the Fatherland no less than the schismatics, has helped to break down prejudice.

There is to-day a strong movement amongst the Catholic youth of Greece, well organized under expert and active leaders, provided with its own magazine, and functioning in all important towns. This is something which should make us look with confidence to the future, and give us great hopes, not only for the loyalty and perseverance of the members of this society, but also for its effect upon their Orthodox fellows. Indeed, the return from schism, to the Mother Church of Orthodox young men is not at all a rare occurrence at present. It was reported last month that the Greek consul in Marseilles had refused a Greek passport to a Catholic convert on the ground that Catholocity had robbed him of his nationality!

This incident is doubtless a result of the present paroxysm of anti-Catholicism which we may hope will soon pass away as other outbreaks have. The most recent news on the subject is somewhat reassuring, though the orders given to Greek consuls abroad, to refuse passports to foreign Catholic priests who wish to remain in Greece for more than two months, are still in force. The whole agitation however is coming from one man, and though he is the wearer of a mitre it is not likely that he will be able to stir up anything in the nature of a persecution, a thing very contrary to Greek traditions.

HOLLAND--Valkenburg

The Patriarch of the Armenians, Peter Paul XIII, visited our House at Valkenburg, on October 15, and

on the following morning celebrated Mass according to the Armenian Rite in the chapel of the house.

INDIA--BETTIAH.

Native Sisters.

On the Feast of the Immaculate Conception, eight of Patna Mission's own daughters swelled the ranks of Patna's Missionaries by pronouncing their first vows as the first eight Sisters, *Bahins,* in the new Congregation of Indian Sisters of the Sacred Heart. The names of our new missionaries are: Babin Agnes, (Natalia John); Bahin Aloysia, (Maria); Bahin Maria, (Cornelia Rakilo); Bahin Margaret, (Lucrencia Baptist); Bahin Monica, (Bertha, a Nepalin); Bahin Xaveria, (Sebastiana, an Ouraon); Bahin Teresa, (Veronica Stanislaus).

Together with the Profession of the Bahin's *first eight,* was the investiture as Postulants of five more of our Indian girls who are nurturing the fond hope that Jesu Khrist Raja is calling them, too, to be His own Brides.

Our readers will remember that the founding of this new diocesan congregation was one of the *opera praedilecta* of Patna's first Bishop, Monsignor Van Hoeck, S. J. And it was the only disappointment of the big day that His Lordship was not able to leave his new diocese of Ranchi and be present in Bettiah on this auspicious occasion,—the first promise-laden flowering of the plant he had nurtured with such solicitude.

The new Sisters' vows were received by the Administrator Apostolic Rt. Rev. B. J. Sullivan, S. J.

The first Profession of our new Indian Sisters is undoubtedly a red-letter-day for Patna Mission. As some one has aptly put it, "They know the language; they know the customs; they know the heart of India." Our new Sisters will now enter upon the "active life," in the school room, dispensary, orphanage, etc. Recalling the magnificent achievements of the Indian Sisters in the South of India, we look for great things from our own *Bahins* of the Sacred Heart.

NEPAL.

A Visit to the Forbidden Kingdom.

Rev. Fr. Alban, being an Indian, looks a little less suspect to "Mother Nepal" than do Britishers or Americans. At the request of a Catholic Indian sta-

tion master of the recently built toy railway line, Fr. Alban, the Manager of Bettiah Mission Press, was permitted to make a brief excursion of some 25 miles into Nepal. His own account of his visit follows.

Nepal, the Forbidden Kingdom, is progressing. It now has a railway of 25 miles! This takes you about one third of the way from the border toward Katmandu, the capital; another 25 miles are covered by motor, and the last 25 miles are made on foot or mule-back. All along this road the countryside is dotted with temples, drinking and bathing tanks, inns, and resting places for persons of rank. The rest of the country is the home of wild animals and—I almost said—wild men.

Nor is it any wonder. For most of the land is covered with virgin forest, where raging torrents roll over themselves in their haste to emerge from the high rugged mountains and reach the plains of Bihar. In these mountain forests the people live isolated, in widely distant little hamlets, often buried in impenetrable jungles. They look drowsy, incommunicative, and as if busy with their own thoughts only. Scantily dressed they live in utter poverty.

These poor people live in constant dread, never sure of the mood of their despotic rulers, each of which seems all but absolute in his territory. The country is rich in natural wealth, but owing to the indifference of the rulers concerning any progress and their constant suspicion lest some rival more powerful than themselves usurp their dignity, the natural resources of the land are not developed, and scarcely anything is produced.

In vivid contrast to the great mass of the poor, is the ruling class. These are of course well-fed, well-dressed, and live for the most part in the capital, Katmandu, in palatial buildings, with throngs of servants and in lavish wealth, but often in constant dread lest some banished relative may return from British territory to start another of the revolutions that are ever-recurring events in Nepal. Owing to the great distances and the complete lack of roads, it is impossible for any central government to control the land.

While the lower classes are strongly imbued with Buddhistic practices at least (there is not enough education to talk of "belief") the ruling class, called *Ghnrkhas*, are preponderantly Hinduistic in their religious customs and outlook. One of the most striking facts is to have almost every one holding any office

tell you that he is a relative either of the chief or of his prime minister.

Every one who crosses the border of Nepal is closely searched, even the Nepalese themselves. All must have a passport, at least, if they wish to approach the capital. No propagandist, either political or religious, need look for admission into Nepal. All preaching or religious teaching is strictly prohibited, and means immediate expulsion from the country or imprisonment.

But Christianity is not altogether unknown in Nepal. Some of the educated class have met the Jesuit Fathers of Calcutta, a very few have even attended St. Xavier College. Such men would like to see no hindrance imposed upon missionaries by the Nepalese government, but they feel that for the present the outlook is hopeless as any efforts to secure such a reform would probably be tantamount to courting expulsion from their country or even death.

Patna--Corpus Christi Procession

It was the day of the great procession! And for lovers of pageantry and processions, recommend me to the Bihari people of Patna Mission! But this was no common event such as the Hindus or Mussulmen celebrate, but *the* day of the year when Bettiah's Catholics welcome their God and King, and Christ once more passes in sacramental triumph among His own. And, truly, Jerusalem's lanes could furnish no more Scriptural setting for such a pilgrimage than the thoroughly oriental by-ways of Bettiah town.

All week long the Catholic *tola* has been manifesting feverish signs of unwonted activity by way of removal of unsightly rubbish heaps, decoration of white walls, preparation of flowers, lamps and fireworks. Within the mission compound also the boys of the Apostolic School have been exceedingly occupied with their plans for the St. Francis Xavier altar to be erected in the facade of the new Middle-English school. How very much akin to a group of American altar-boys they are! Who will ring the chimes? And who will be thurifers? And who will carry the vials of rose water to sprinkle in the pathway before the Lord? Who, above all, will have the task,—bringing joy to a boy's heart—of keeping the four grand tower-bells pealing triumphantly, continuously during the three hours procession, announcing with paeons of tremendous joy the fact

that Christ the King is once more holding his heavenly court in Bettiah's lanes!

Down in the depths of Father Alban's Press-room, the men weren't less preoccupied. Theirs was the happy task of erecting the Sacred Heart altar at one of the cross-roads of the town.

And now the great hour has arrived,—A perfect November evening when the rays of the Indian sun will not so easily work their harm. First comes the cross with acolytes in snowy white. Behind them follow in measured step a host of boys and girls, the Indian Sisters of the Holy Cross, the choir. Then a gap and next come the flower girls, the acolytes with vials of rose water, others with thuribles of smoking incense, other lads with a huge burden of flower petals. Then the clergy in dalmatic and stole, the thurifers and finally the canopy under which is borne *Jesu Khrist Raja.* Last of all follow countless hosts of men, women, and children dressed in holiday attire and glowing with all the shades of the solar spectrum,—except blue. (A remarkable fact it is that in an Indian crowd one sees almost every color and tint except blue —a color that perhaps has the greatest appeal to western eyes.)

But all of Bettiah do not acknowledge the Kingship of Christ. Along the road-sides, at the corners, crowded in the doorways, peering from the house-tops a sea of bronzed faces look down in curious silence as the Christians file by chanting triumphant praise to their God and King.

As the procession moves on, the ranks of acolytes and clergy separate and a group of flower-boys march back to kneel in deep adoration and cast their petals in the pathway of the Lord. Back they go and another group of acolytes march up between the ranks, kneel, bow profoundly and offer their homage with vials of fragrant perfume. Back they march and are replaced by thurifers who adore and give praise with clouds of sweet incense. Then the whole groups together kneel in the path and in a climax of adoration offer flowers, perfume, and burning incense. This is repeated continuously throughout the three hours, to the accompaniment of prayers and hymns—all Indian in their wording and music and *"Jesu Khrist Raja! Tera Raj Awe."*

"Jesus Christ King! Thy Kingdom come!"

How the cry wells up out of longing Indian hearts! And how it re-echoes in the depths of the missionary's

soul as he bears aloft the meek and humble King Who desires so earnestly that all men may come under His gentle sway! How it stirs his zeal as he thinks of the millions and millions in India who know only *Ram* and *Sita,* or bow down before trees and stones, or whose nearest approach to things divine is the propitiation of evil spirits! *"Jesu Christ Raja. Terra Raj Awe!"*

And as the sermon is finished at each of the altars how the triumphant hymn of the Divine Praises bursts forth and makes one's very soul vibrate for the goodness and greatness of God! Truly the Bettiah Catholics have grasped the real Catholic spirit and made it their own. A people with very human failings, they are nevertheless a "gens sancta, gens electa," —set apart from their own non-Christian country-men,— full of the realization of their dignity as members of the Body of Christ, the Church—a people of zealous desire for the Universal Kingship of Christ—for the day when Christ-life will pulse through the souls of *all* men, when Christ will be *all and in all.*

Worthy of note is the fact that practically all the hymns were written by Bettiah's own people, a number of them by the boys of our school, and that the music used was adapted from native Indian tunes. Thus has the Church entered—and continues to enter—still more deeply into the heart of India's common folk.

To sum up: the liturgical celebration of the Feast of Corpus Christi at Bettiah was both a triumph and a challenge.

It was a triumph for the cause of Christ over the hostile powers of darkness which strive to keep the upper hand in the heathen world. It was a challenge to those Indians who fain would persuade their fellow countrymen that Christianity is a western invention and foreign to ancient Hindusthan. Indeed one wonders what lasting impressions were engraved deep into the souls of the Multitude of Hindus and Mahommedans, as they drank in with receptive eyes and ears the great Christian truths so dramatically presented before them!

AMERICAN ASSISTANCY

California Province

Spiritual Drive in Los Angeles Diocese

Early in January, 1929, His Lordship, the Right Rev. Bishop of Los Angeles, announced his intention of having "a great spiritual drive," as he termed it, throughout the entire diocese. The drive was to be

conducted by missionaries from various Religious Orders in the United States. During the five weeks of Lent preceding Palm Sunday, 1929, missions were to be held in all the parishes of the diocese.

Father Provincial, when asked to take part in the drive, promsied to assign ten missionaries to the work. This promise was more than fulfilled, as finally 14 men were assigned: Fathers Carroll, W. Deeney, Deignan, Ivancovich, Kavanagh, Linden, McCummiskey, O'Reilly, Ring, Stack, Tranchesi, Edward Whelan, Albert Whelan, and De Rop.

As some of the men on account of college duties, gave but one week, others two, some four and others five, we have to establish some kind of a standard. Let us say, one man's work is four full weeks. Thus ten men in four weeks could give forty missions; but as some of the missions given required two men, and others, like the Cathedral and Blessed Sacrament in Hollywood, required three, we had the following distribution: first week 8 missionaries, second week, 10, third week 7, fourth week 8, fifth week 7, or an average of eight men a week for five weeks, or the equivalent of forty weeks of missions. Thus, with the aid of college men and regular missionaries, the promise of Father Provincial was fulfilled.

The first exercise of the mission took place in the Cathedral, Friday night, February 15. The spacious cathedral was crowded, and a large crowd lined the vestibule and street, as the two hundred and fifty or more priests, secular and religious, entered in procession and took their places in the sanctuary. The Veni Sancte Spiritus was sung, followed by Stations of the Cross. His Lordship Bishop Cantwell then delivered what we may call the keynote speech of the campaign. He made a brief and tactful mention of all the Orders and Congregations present, reminded his hearers of the sending of the twelve Apostles and the 72 disciples by Our Lord, and asked the co-operation of all the faithful in his sending of the missionaries who were present, to all the parishes of his diocese. This was followed by Benediction of the Blessed Sacrament and the chanting of the Te Deum. The whole evening was an auspicious beginning of a great Lent.

An extensive and efficient advertising campaign had interest at its peak for the beginning of the mission.

Bill boards with a clever and artistic poster, store display cards, automobile stickers, and a large canvas sign, outside every church of the diocese, announcing

the date of the mission in that particular church, brought the mission campaign before the minds of all. The newspapers too, carried good displays, the radio did its very considerable part, and many thousand extra copies of "The Tidings", the diocesan paper, in English and Spanish, were distributed.

The people were urged to attend the mission in their own parish church—pledge cards, being distributed to this effect, and, lest any might be tempted to do otherwise, little was made of the name or reputation of the individual missionaries. "The Tidings" and the daily press merely announced the Order that would conduct the mission in each church.

The attendance at all times was excellent and the result in all churches good. As was to be expected some of the missions had the name of being more successful than others. Larger crowds and greater enthuiasm singled out certain parishes, due to the eloquence of individual missionaries, or the zeal of pastors, but in as much as the real success of the mission can be estimated only by the work of the confessional, it would be futile to seek to compare mission with mission.

All the missionaries were consoled and encouraged by the number of negligent Catholics brought back to their duties after periods of five, ten, twenty and more years. Hundreds of marriages were righted and other differences arranged. Many were converted and others put on the road to conversion, or at least brought to think more correctly of Catholic teaching and practice.

It is the opinion of the writer that the fruit was more abundant in the city than the country parishes, for various reasons. First of all, the city parishes are on the whole better organized, and the edification that may be lacking in one parish is found in another. Then, too, with the city people, going to church, or not going, is purely a personal concern, whereas the small townsman realizes that any change in his manner of life will be noted by his neighbors. The negligent small town Catholic often will remain negligent, rather than excite his neighbor's interest by showing a church preference. Another difficulty in the small town is the influence of the secret organizations such as the Masons, Odd Fellows, and Knights of Pythias. Negligent and half hearted Catholics are quickly signed up by these organizations and thus confirmed in their negligence.

In all places, however, the mission campaign had the desired effect of confirming the faith of Catholics, winning back many who had been remiss, and exciting the interest of non-Catholics. It was said that His Lordship the Bishop was enthusiastic over the result and stated that he was confident that a similar campaign in a year or so would be no less rich in its fruits. Our own missionaries were all enthusiastic.

The following letter of one of them, Father De Rop, to Father Kavanaugh, the Superior of our mission band, relates experience common to all the missions.

"Dear Father Kavanaugh:—P. C.

I believe you will be interested to know something or other about the Spanish Mission I gave in Gloryetta. The small mission chapel was filled daily to overflowing, as many as two hundred and fifty crowding into the small building. The pastor, Father Jose Origel, seemed highly pleased with the results, and I think I may say that the mission was a success in every respect. I have rarely seen such a devout, attentive, well behaved crowd of Mexicans. This is due above all else to the pastor who is a model priest. He wishes to enter the Mexican Province, and in fact was received, but delayed by his bishop. It was pleasing indeed to listen to the prayers of these good people, and to the meditation which the pastor makes daily with a select group of about a hundred of them, and especially to the singing of those pretty Mexican hymns that are unknown in this country. I had from 80 to 100 children at the instructions and many of these came even at night, squatting on the floor before the altar railing, always in excellent behavior. The little ones of about seven or eight seemed to know all the hymns by heart, thanks, not a little, to a fine organist and leader who came from Mexico. As I looked upon this crowd and watched their ways, and listened to their prayers and hymns, I could not help thinking that I had been transported somewhere into the heart of our southern republic, when things were at peace and persecutions unknown.

During the mission we had 500 communions, 300 confessions and 3 marriages. Many more marriages should have been straightened out but were not, through no fault of ours. During the mission there seemed to be a great increase of faith among the Mexicans. They have shown me a great deal of thankfulness. Gloryetta is certainly made up of poor, very poor people, and they can help their pastor but little

with the goods of this life, yet there are hopes of better times.

I am pleased to have done the share assigned me, and hope to have other opportunities among these poor people. Would that more marriages could be straightened out.

Hoping that the above is not unwelcome and wishing you many blessings, I am

Yours sincerely,

Jos. C. De Rop, S. J."

The mission in our parish of The Blessed Sacrament was one of the most successful of all. It was conducted by Fathers Stack, O'Reilly and Linden who, besides giving the children's mission, conducted a convert class. Forty applied for the class. Our new, large and beautiful church was filled throughout the two weeks of the mission.

The good accomplished has once more brought before those engaged the great fruit to be gathered from this sort of work and has consequently renewed interest in the mission band. Shortage of men has limited our activities along these lines for many years, but the campaign in Los Angeles renews the hope that our Province may soon find it possible to put an adequate mission band in the field.

Santa Clara University

Word was received by Father Cornelius McCoy, President of the University, from the Duke of Miranda, majordomo of King Alfonso XIII, that the Spanish sovereign will send to the Mission chapel of Santa Clara a massive bell to replace the one given by King Charles IV more than a century and a half ago which was destroyed by the fire of 1926.

According to the message received, orders have already been given to have the giant bell cast and the work will be done in the shops of the royal arsenal. A fitting inscription will be composed by a professor of Rhetoric at Veruela, an historic Jesuit institution of learning in Spain.

The original bell which is being replaced was one of the three given in 1798 by Charles IV with the request that they be tolled nightly at half past eight to remind the faithful to pray for the souls in Purgatory. Both Franciscans and Jesuits dutifully fulfilled the wish of the King and even on the night which razed the Mission the traditional custom was observed with one of the bells which the students managed to haul

out of the ruins and mount upon a temporary scaffold. Of the other two bells, one was melted by the flames, and the other, though badly damaged, was re-cast and now hangs in the tower.

It is said that Californians travelling in Spain told the king of the rescue of the bell and of the faithful fulfillment of the wishes of Charles IV even on the night of the fire. His majesty was deeply affected and at once planned to replace the bell which had been melted.

Santa Barbara--Church of Our Lady of Sorrows

When, on June 29, 1925, an earthquake spread ruin throughout Santa Barbara, Our Lady of Sorrows Church did not escape the general devastation and it was consequently necessary to hold temporarily all the parish services in the old St. Aloysius Hall. Since December 8, 1926, when the new parish school was completed, Mass and other religious functions have been taking place in the school auditorium.

Although it made a splendid chapel the auditorium was not the church that the parishioners longed for, and as a result of this desire and need, every effort was made to find ways and means of financing a new church.

In the latter part of 1927, therefore, negotiations were begun with A. R. Demory and eastern capitalists, to take over the old parochial school property on Figueroa and Anacapa streets. In March, 1928, things were satisfactorily settled and plans for a new church were rushed to completion by the architect.

After much thought it was decided to place the church at an angle of 45 degrees, facing the intersection of Sola and Anacapa streets. Apart from the novelty and the beauty of this site, the main reason for this position was economy of space. Placed as it is, the church allows the building of the girls' high school just east of the church, corresponding to the residence on the south.

The ground breaking ceremony took place on June 10. The Knights of Columbus, Catholic Daughters of America, Men and Women Foresters, Ancient Order of Hibernians and parish sodalities marched in procession behind the Boys' Band from the school Grounds to the site of the new church, where a platform had been prepared for the speakers.

The ceremony of blessing and dedicating the site was

performed by Father John C. Grisez, Pastor of the parish, who also, in a few words, welcomed the large crowd, that had gathered, for their splendid co-operation and asked for their continued support.

Ex-Mayor H. A. Adrian then gave a splendid address in which he heartily commended the work of the Church in Santa Barbara, and congratulated the congregation on the great undertaking they were about to begin.

Mayor T. Finley then said a few words about the proposed building and then proceeded to turn over the first shovelful of soil.

Actual work on the new church began the next day, June 11th."

The indirect lighting system has been chosen for the new church. A series of strong electric lamps and X-Ray reflectors has been placed at the foot of each of the clerestory windows to illuminate the main body of the church. It is expected that this lighting system will furnish a soothing light for worshippers within, and that from the outside it will make the windows stand out as jewels.

The same lighting effect will be used in the lower part or main floor of the church, for the shrines, confessional-alcoves and side altars by placing similar lights and reflectors at the base of the large windows. Complementary to the alcove lighting is a very large and artistic chandelier at the intersection of the nave and transepts; this chandelier is equipped with several combinations of switching for various lighting effects and a spotlight to illuminate the monstrance during the exposition of the Blessed Sacrament.

All the windows in the church will be of leaded glass; the thirty-two clerestory windows are of various shades of amber, with the emblem in the upper part and the donor's inscription below. The thirty large windows of the church are group figure windows, representing the fifteen Mysteries of the Rosary in the main body of the church, and other appropriate groupings in the Baptistry, Grotto of Our Lady of Sorrows and the Sacred Heart and Little Flower transepts. There are also four large rose windows, representing God the Father, God the Son and God the Holy Ghost, and Our Lady of Sorrows respectively.

There are five marble altars, all consisting of well selected European marble of various colors beautifully harmonized. The artistically inlaid panels at the base of the altars, give a very pleasing effect. The altar

rail and pulpit, likewise of marble, are real works of art. The rail, extending across the church to the transept walls, is 86 feet long, without a break.

The general style of architecture is Romanesque. While every effort has been made to avoid crowding ornamentation, it is believed that the church will be interesting, exteriorly as well as interiorly, from every point of view. Very little decorating has been done, as it is expected that the many art glass windows will furnish all the color desired; the tint of the walls was put into the plaster itself, and is therefore permanent.

The most interesting feature of the exterior of the church will undoubtedly be the tower, which is not a spire, but of octagonal shape ending in a flame about thirty feet above the roof, and is richly outlined in ornamental stone. The three bells that were used in the old church are ready for service in this beautiful tower.

The type of construction is unique, being the only one of its kind in Santa Barbara and probably in the country.

It is most highly approved of by the city authorities, and was especially designed to meet the possible emergencies of earthquake and fire. The frame is of heavy steel, well braced in every direction. The studding is metal, spotwelded to the frame and covered with a special type of building paper. The metal lath is wired to the studding and covered with three coats of stucco. The inside wall is treated in a similar manner, leaving an air space between the inner and outer walls. This air space, it is hoped, will serve as a cushion for sound, and will hold the temperature within the building. Thus the construction is very light and pliable, and in an earthquake it will give in any direction, so that nothing can break or collapse.

To assure good acoustics in the church, acoustic plaster has been used to cover the entire ceiling and the walls down to the impost mould.

Since 1925, too, the Fathers have been without a proper home, having been forced by circumstances to live in different parts of the city. This condition of affairs necessitated speedy action; hence plans for the new residence were rushed, and the work of building was begun in October, 1926. The building was ready for occupancy at the beginning of March, 1927.

The new residence is of frame and stucco with metal lath and asbestos roof. Ample room has been pro-

vided for teachers for a boy's high school, which will be started in Santa Barbara.

The living rooms, though small, are quite comfortable. The arrangement of kitchen, dining room and library is very practical, and gives all the comforts of home. At the main entrance there is the pastor's office and four parlors for visitors.

Santa Clara--Munich Educators Pay Visit

The President of Munich University, Franz Diss, and Professor Alfred Luedke, professor of art at the same university, visited Santa Clara on February 17 to study the mission architecture represented in the new Mission Chapel and to see other old Spanish-California art treasures here.

Mr. Diss and Professor Luedke brought the famous Madonna di Gaeta, one of Rafael's original masterpieces to this country with them. Both of the visitors are authorities on art, and while in the United States are making a special study of American Art.

Gonzaga University--New Bishop Pontificates

Before a great crowd among whom were numbered relatives, friends, many members of the clergy and students of Gonzaga, the newly consecrated Bishop of Sacramento, Rt. Rev. Robert J. Armstrong, D. D., celebrated his first pontifical mass in St. Aloysius church.

Immediately following the Mass, the students of Gonzaga held an informal reception for the new Prelate in the St. Aloysius Little Theatre. John Kennedy, president of the Senior class, welcomed the former Gonzagan in the name of the students, and the recently organized glee club made its first appearance in public, favoring the distinguished gathering with several vocal selections. The orchestra from Mount St. Michael's Scholasticate furnished music for the dinner and for the reception and entertainment which followed. Speakers for the occasion were some of Bishop Armstrong's old classmates, who narrated humorous anecdotes of the old days at Gonzaga. The list of speeches was brought to a close by the Bishop himself who thanked all for the wonderful reception they had given him. His short talk reached a grand climax when, using one of his extraterritorial powers not strictly conferred with consecration, he granted a holiday to the students of the university.

CHICAGO PROVINCE

Loyola University—Marquette Anniversity

The anniversary of Father Marquette's coming to the present site of Chicago, 254 years ago, was commemorated by the students of the College of Arts and Sciences, with their annual student-faculty banquet, at which the speaker of the day, the artist Thomas O'Shaughnessy, delivered an address on the explorer-missionary. There was held a pilgrimage to the spots revered as those where the saintly Jesuit landed and where he spent a winter. Loyola University students consider it their privilege and their duty to keep the memory of Father Marquette and his connection with the early history of Chicago, fresh in the memory of their fellow citizens.

A poetic and dramatic element was given to the pilgrimage by the student delegates from Rosary and St. Xavier colleges, who strewed flowers on the waters of the Chicago River as the launch bore the pilgrims over the route, which was hallowed by Father Marquette, and by placing bouquets at the foot of the cross which marks the place now at the intersection of the Chicago River and Damen avenue, where Father Marquette spent the winter of 1674-1675. A picture of the young ladies strewing flowers on the river was carried in the rotogravure section of the Chicago Daily News.

University of Detroit--Areo Association Conference

The second Intercollegiate Aeronautical Conference, sponsored by the University of Detroit Aero Society convened for a two-day session at the Hotel Statler during the middle of April. There were present delegations from twelve university aeronautical clubs from various parts of the country, including Yale, Carnegie Tech, New York University, Harvard, Michigan, Ohio State, Illinois, Minnesota, Purdue, Toronto, and Akron.

This session was called to expedite plans formulated last year at Yale University for the promotion of a centralized organization of all collegiate areo and flying clubs. The two-day program consisted of a morning and afternoon session with an informal dinner and a visit to the All-American Aircraft Show on Tuesday, April 9.

MISSOURI PROVINCE

St. Louis University--A "Rembrandt" Rediscovered

After considerable search in out-of-the-way places Father Minister at last rediscovered a small copper

plate; twelve by seven inches, containing a portrait of St. John Francis Regis, claimed to be from the brush of Rembrandt. Mr. Francis O. Raab, a specialist in reconditioning art works, is convinced that the portrait is genuine.

The New W E W

The new quarters of W E W, our radio station, are located on the top (fourth) floor of the Law School building, and occupy five rooms. Two of these are used for studio purposes, two for the sending apparatus, leaving the middle room for the use of the director, Brother Ruppel. There are four broadcasts on Sunday, 9:30 and 11 a. m., and 2 and 4 p. m. On other days, except Saturdays, there is but one broadcast, in addition to market reports and weather reports, namely at 4 p. m. The "Question Hour" is at 2 p. m. on Sundays, when answers are given to questions involving Catholic teaching and practice. Fridays the "Library Hour" is devoted to discussion of new Catholic books and literary movements. Father Bellock arranges musical programs for Wednesdays, the "Students' Hour." Father W. V. Doyle is the director of programs.

NEW ENGLAND PROVINCE

Holy Cross College--Mendel Convention

During the Easter holidays the Associated Biology Clubs of Catholic Colleges held their second annual convention at the College. The Mendel Academy of Holy Cross acted as host to the other clubs, representing fifteen colleges.

The convention opened Wednesday night with dinner at the College. After dinner the board of directors held their first meeting. The most important matter before the board was the ratifying of the constitution which had been drawn up by the permanent secretary of the organization, Dr. John Giesen of Holy Cross. Two features of the discussion were the problem of girl delegates being sent to the conventions by co-educational institutions already in the organization, and the question of admitting girls' colleges to the organization. It was decided to send no invitations to girls' colleges to attend the conventions, and to lay the matter of their admittance on the table until either an application for admittance is received from one or it is deemed advisable to seek their co-operation. It was ruled that girls are eligible as delegates to the con-

vention if any of the institutions now in the organization should elect them as their representatives.

Followig the meeting of the board of directors at which the constitution as drawn up by Dr. Giesen was approved the business meeting of the association was held. John B. Dunphy, '29, President of the Holy Cross Mendel Academy, opened the meeting with a few words of welcome to the visiting delegates, and with the permission of the house turned the chair over to the permanent secretary who presented the constitution before the house for adoption. With but little discussion the house moved to adopt the constitution as read. At this juncture Rev. Joseph Assmuth, S. J., Ph. D., of Fordham, arrived. Fr. Assmuth being the founder of the organization, was requested to say a few words before the meeting adjourned.

Breakfast was served for all the delegates in the college dining hall the following morning at 8 o'clock, and at nine the first session of the association opened. Leslie J. Carroll, of Fordham, President of the Association, presided. Papers were read by G. E. Collins, and O. Palatucci of Fordham. Mr. John E. Cahill of the Holy Cross biology department presented a paper on the Celloidin Method in embedding animal tissues which was the subject of considerable discussion. Mr. Cahill's paper treated of some original work that has been carried on in the Holy Cross laboratories by Prof. T. L. Malumphy.

At the afternoon session papers were read by delegates from Notre Dame, St. Francis College and Seton Hall College. All of these papers being intensely interesting, provoked prolonged discussions, so much so, that several times the president was forced to limit the speakers from the floor in order to insure time for all the delegates to present their papers.

The third annual Mendel Lecture of the Holy Cross Mendel Academy was delivered in Fenwick Hall by Dr. E. V. K. Menge of Marquette University. Dr. Giesen, who for many years was a co-worker of Dr. Menge at Marquette, introduced the speaker. Dr. Menge spoke on "Biology and Its Social Implications," pointing out the intimate relations of biology with all our daily life. An interesting feature of the talk was the declaration by the speaker that the combination of enlarged lymphatic glands, mental and physical dejection and a nagging wife may be the cause of the murder of a whole family and suicide of the father. Dr. Menge's declaration was based on recent investigations performed on over 700 suicides.

On Friday a similar procedure was observed. At the morning session papers were read by delegates from St. Francis College, Notre Dame and Holy Cross. The paper by Mr. Sinnott of Notre Dame on "Dr. Greene, Botanist" was probably the most interesting of the entire convention. Charles S. Whelan, '29, presented a paper on "Theodore Schwann and the Cell Theory," which caused considerable debate. Whelan was congratulated by Fr. Assmuth for the splendid manner in which he answered questions and explained difficulties relative to his paper. He was also complimented by the president for his manner of presentation.

In the afternoon Louis A. Desnoes, '30, read a paper on Mendel, after which a business meeting was held for the purpose of electing officers. In accordance with the constitution sectional vice-presidents were elected. Section A, comprising New England and New York, elected G. E. Collins of Fordham, as vice-president. Other sections did not elect vice-presidents. They will do so later, the names being forwarded to the office of the permanent secretary. Next year the president will be chosen from these vice-presidents instead of being elected from the floor. This year, there being no sectional vice-presidents, the election of a president was conducted from the floor. At the suggestion of the board of directors, the house moved to elect a member of the Holy Cross Mendel Academy, this member to be selected by the Academy. John Dunphy, '29, nominated Leo G. McDermott, '29, for the office of president. The nomination was seconded by Theodore Gahan, '29, and unanimously accepted by the house. The meeting then adjourned to Fenwick Hall where Dr. Richard A. Muttkowski of Detroit University, gave an entertaining lecture on "The Odds and Ends of Science." The lecture was open to the public as was Dr. Menge's on the previous day.

The meeting of the association closed with dinner and a smoker in the recreation hall. In all about sixty delegates attended the convention. Though small, the number is considered particularly encouraging as this is only the second year of the organization, which is still very much in its infancy. However, in the words of Fr. Assmuth, "high hopes are entertained that soon the baby will grow into a sturdy child and eventually into a full-grown adult."

Boston College

The Graduate School of Boston College has begun sending its professors to communities of Sisters who

are prevented by distance from attending the classes, since it is easier for one to travel than a community. At present a professor goes once a week to Fitchburg for a course, and another to Providence, R. I., and other courses are being planned for the second semester.

NEW ORLEANS PROVINCE

Old Albuquerque--A Thrilling Experience

At 2 a. m. on the morning of Saturday, March 16, Father Bortell was awakened by the sounding of the burglar alarm, which the police had installed in his room after the robbery of last December. Arming himself with a .45 calibre automatic revolver, a shotgun and a searchlight, Father Bortell went to investigate the cause of the alarm. Arriving at the cellar, he surprised five men in the act of eating and drinking near a pile of groceries, which they had intended to carry off. When he ordered them to throw up their hands, not one of the group obeyed. It was only after one of the men, Mares, advanced towards Father Bortell, attempting to wrest the pistol from his hand, that Father opened fire. The bullet struck Mares in the arm and he fell to the floor. At the same time another of the band, Ruiz, attempted to grapple with Father Bortell in order to escape through the cellar door. Using the butt end of his revolver as a club, Father struck Ruiz twice over the head with no effect. Ruiz gained the door-way and endeavored to run. Not wanting any of the men to escape, Father Bortell, aiming low, fired at Ruiz and struck him in the thigh. Although wounded, Ruiz continued his flight scaling an eight-foot adobe wall. But he left such a trail of blood that later he was traced to his home two miles distant and arrested. While Father Bortell was pursuing Ruiz, he fired several times into the air to summon Father Dreane and Brother Vampo. When he returned to the cellar he found that two of the men had made their escape. However, Trujillo, the fifth member of the band, remained to give Mares aid. He confessed that all five were implicated in the attempted robbery. The two that escaped were arrested the next day. That some of the men were armed is certain, for three new .32 cartridges were found in the cellar. Mares, who was shot in the arm, was taken to the hospital, where he died on the 23rd from blood poisoning. The doctor had delayed too long in an attempt to save his arm. Two days later he was

buried with Requiem Mass from San Felipe Church. Father Bortell celebrated the Mass and performed the last rites over his body. His Grace, Very Rev. Albert T. Daeger, archbishop of Santa Fe, New Mexico, in a letter to Father Bortell, complimented him on his bravery and at the same time assured him that in his opinion he had acted in the proper manner.

New Orleans--Immaculate Conception

At noon Thursday, May 16th., the cornerstone of the new Church of the Immaculate Conception was laid by His Grace, the Most Rev. John W. Shaw, D. D., archbishop of New Orleans. Previously Archbishop Shaw had blessed the building under the eyes of several thousand believers who had gathered for the impressive ceremony. Fr. M. J. Walsh, Rector of the College of the Immaculate Conception, was to make the address following the laying of the cornerstone, but a drizzling rain began falling and that part of the program was abondoned. Fr. Albert Biever, Pastor of the new church, made a short address. The ceremonies at the new church, the skeleton of which rises in the very heart of New Orleans' business and financial section, were impressive in the extreme. Promptly at noon the procession of clergy appeared. Led by the altar boys in their colorful cassocks, the priests came, followed by Monsignor L. G. Kavanagh and Canon Roth, in their rich robes, and then Archbishop Shaw, in the habiliments of his high office and bearing the staff of authority. The procession passed beneath the Papal flag which, with the Stars and Stripes fluttered over the Baronne street entrance to the structure. In the center of the building a cross had been erected and there Archbishop Shaw intoned the blessing while thousands looked on. From the blessing of the building, the clergy and laymen moved to the corner of the building to place the cornerstone. Here the ceremony again was impressive. Then the clergy and laymen moved about the building as Archbishop Shaw asked God's blessing on the church and its work for New Orleans.

Among the church dignitaries attending the ceremonies were Abbot Paul S. Schaube of St. Benedict's, Fr. A. Kunkel, Fr. Sullivan of Loyola, Fr. L. Shuler and Fr. Frank Ray, Bro. Peter, sacristan at the church for the last 42 years, and Fr. M. Geehan Chancellor of the diocese, who was master of ceremonies. Among the laymen present was John F. Couret, who was an altar boy at the first Mass in the old church in 1856.

Elmore Dufour, another altar boy at the first Mass in the old church, was prevented from attending Thursday's ceremonies by illness in the family.

In the cornerstone were placed many valuable relics, including statues of Christ and of the Immaculate Conception. The official document enclosed in the cornerstone bore the signatures of Pope Pius XI, President Hoover, Fr. Biever, Rev. Fr. Salter, the architects, engineers, contractor and the trustees. Nineteen twenty-nine coins being brought to be placed in the cornerstone were delayed in arriving and will be placed within the stone later. A coin of 1858 also was included. Linking the old church with the new, there was to go into the cornerstone a piece of fireproof canvas of the ceiling of the old church, a piece of iron from its re-enforced walls and a large oyster shell taken from its foundation. Into the cornerstone will go also a copy of "History of the Jesuits in New Orleans and the Mississippi Valley", which was written by Fr. Biever, a copy of an architect's drawing of the first church, and a copy of the current issue of the official Church Calendar.

The translation of the Latin inscription on the cornerstone is: "In the memorable year of the Roman Peace, under the Pontificate of Pius the XI, the most Rev. John W. Shaw, D. D., Archbishop of New Orleans, in the presence of the members of the Society of Jesus and the Reverend Clergy of the Archdiocese of New Orleans and a vast concourse of the Faithful blessed this cornerstone on the 16th of May in the year of Our Lord 1929. Rev. John Cambiaso, erected the first Church in 1851. Wogan and Bernard designed the present Church and Geo. J. Glover and Co. built it in 1929". On the Baronne street front of the building will be the following inscription: "A. M. D. G. To The Greater Glory of God. 1851-1929. This Sacred Temple rising from its ruins is dedicated to the honor of the Immaculate Virgin. While we commemorate her glories we also beseech her to lavish her favors upon our City and its beloved people". No 1929 coins could be procured in New Orleans for the cornerstone, but a request from the Canal Bank and Trust Company to the mint at Philadelphia for a new half-dollar, quarter, dime, nickel and copper brought the reply that the coins would be sent by air mail.

MARYLAND-NEW YORK PROVINCE

Spring Schedule of the Mission Board

April 28-May 12.	St. Patrick's, Spangler, Pa., Fr. Cox.
May 5-7.	St. Athanasius, Baltimore, Md., (Forty Hours'), Fr. Kasper.
May 5-9.	Leonard Hall High School, Leonardtown, Md. (Retreat), Fr. Hargadon.
May 5-19.	St. John's, Monaca, Pa. Frs. Cotter and Sweeney.
May 5-19.	Incarnation, Phila., Frs. Gallagher and Conner for first week; Frs. Hargadon and Connor for second week.
May 5-12.	St. Margaret Mary's, Essington, Pa., Fr. Charles W. Lyons.
May 5-12.	St. Joseph's, Clifton Forge, Va., Fr. McIntyre.
May 12-26.	Sacred Heart, Dover, N. J., Frs. McCarthy and McIntyre.
May 12-26.	Our Lady of Lourdes', Buffalo, N. Y., Frs. Cox and Mattimore..
May 12-19.	St. Joseph's, Ambler, Pa., Fr Green.
May 15-19.	St. Veronica's Phila., Fr. Gallagher.
May 19-26.	St. John's, Pawling, N. Y., Fr. Hargadon.
May 19-26.	Immaculate Conception, Irvington, N. Y., Fr. Cotter.
May 19-26.	St. Joseph's, Ward's Island, N. Y., (Doctors and Nurses'), Fr. Kaspar.
May 28-June 1.	St. Aloysius', Washington, D. C., Fr. Connor.
May 30-June 7.	St. Bartholomew's. Phila. (Novena to Sacred Heart), Fr. Kaspar.
May 30-June 7.	Our Lady of Refuge, N. Y., (Novena to Sacred Heart) Fr. McIntyre.
May 30-June 7.	Our Lady of Victory, Phila. (Novena to Sacred Heart), Fr. Gallagher.
May 30-June 7	St. Aloysius', Jersey City, (Novena to Sacred Heart), Fr. Sweeney.
June 2-9.	St. Patrick's, Binghamton, N. Y., (Retreat in honor of Sacred Heart), Fr. McCarthy.
June 2-10.	St. Gregory's, N. Y., (Novena to Sacred Heart), Fr. Cox.
June 2-7.	St. Brendan's, N. Y., (Retreat to Sacred Heart), Fr. Connor.
June 2-7.	Visitation, Phila., (Retreat to Sacred Heart), Fr. Hargadon.
June 5-9.	Fordham University, (Retreat to Seniors), Fr. Cotter.
June 9-16.	St. Joseph's, Bellwood, Pa., Fr. Hargadon.
June 23-25.	St. Joseph's, Ambler, Pa., (Forty Hours'), Fr. Kaspar.

An Omission

In the Ministeria Spirtualia of the Province, published in the February issue of the LETTERS, the Mission Band was not accredited with any "prepared for First Communion" or "prepared for Confirmation", 71 were prepared for First Communion and 83 for Confirmation in addition to the 108 Baptised, making a total of 179 prepared for First Communion and 191 prepared for Confirmation.

Fordham University—Dedication of Remodeled Chapel

The dedication of the remodeled Chapel of Our Lady of Grace on the University campus, took place Sunday April 7, 1929.

As the beautiful pageant slowly wended its way from the Faculty Residence through the warm morning sunshine, the scarlet and gold of the ecclesiastical vestments made gorgeous spots of color against the greensward. The grounds around the chapel had recently been adorned by the addition of shrubbery and grass, and formed a setting to delight the eye of the artist. His Eminence the Cardinal, first blessed the new cornerstone of the building, and then the procession continued on its way around the chapel, blessing the outer walls. While the organ pealed out the processional, the crucifier led the clergy into the chapel through the rebuilt front entrance and up the center aisle to the altar, while the members of the clergy made the responses to the litany, which was said by His Eminence.

The ceremony proceeded with the blessing of the interior walls, making the venerable old walls of the structure a unit with the later addition.

Upon the completion of the blessing a Solemn High Mass was celebrated by the Rev. Henry F. Xavier, '78, assisted by the Rev. Thomas J. Donlon, '80, and the Rev. John H. Dooley, '87, as deacon and subdeacon respectively. The Glee Club sang both the Proper and the Common of the Mass, and Mr. Frederic Joslyn, the Director, sang Panis Angelicus as a solo assisted by organ and violin accompaniment. The sermon was preached by the Rev. Cornelius J. Clifford, '79.

At the conclusion of the ceremonies, a beautiful booklet was distributed to all, which gave a short history of the chapel and which will serve as a memento of the occasion.

The ushers at the dedication were the six Fordham men who have been longest on the faculty of the University. They were Messrs. Mark T. Crowley '24, Walter Hynes '16, Ed. B. Butler '16, William Hurley '22, Raymond O'Connel '16. His eminence the Cardinal was attended by three Papal Knights, the Hon. Morgan J. O'Brien '72, Dr. James J. Walsh '84, and Mr. Robert C. Graham '06.

The Deacons of Honor to the Cardinal were the Right Reverend Monsignor John Belford, Right Reverend Monsignor Patrick N. Breslin.

Members of the clergy in the procession and the sanctuary were Rev. Father William J. Duane, S. J.; Very Rev. Edward C. Phillips, S. J., Provincial of the Maryland-New York Province; Rt. Rev. Msgr. Lavelle; Rt. Rev. Msgr. Chidwick; Rt. Rev. Msgr. Fitzpatrick, '88; Rt. Rev. Msgr. Burke, Rt. Rev. Msgr. Donohue. Former Rectors of Fordham who were present were His Lordship Bishop Collins, S J.; Father McCluskey, S. J.; Father D. Quinn, S. J. Other members of the clergy were Father F. X. Delaney, S J.; Father Thomas Emmet, S. J.; Father T. Reilly, S. J.; Father J. J. Jacobs, S. J.; Father P. J. McHugh, S. J.; Father Morris, Father Fullam, Father Wickam, Father Noonan, Father William Clark, S. J.; Father Charles Mullaly, S. J.; Father Patrick Lennon '85, Father J. Mulcahy '15, Father E. Betowski '15, Father J. H. Martin, '20, Father D. Coleman '21, Father J. McLaughlin '13, Father J. H. Farley, S. J., '93; Father Daniel Kiernan '94, Father M. Purtell, S. J.; Father T. J. Boyle, S. J.; '93; Father J. McCaffrey '11, Father John Kehoe, S. J.; Father L. A. Walsh, S. J.; Father Hammer, Father McCarthy, Father Fagan, and Father Cashin.

The following is the historical sketch which was contained in the souvenir program.

The blessing today of the grander campus-chapel of St. John's College of Fordham University wakens the heart anew to the all-essential words of Daniel the prophet: "Give thanks to the Lord, because He is good; because His mercy endureth from generation unto generation."

Some three generations ago, a dream of Catholic splendor came to simple birth here on the present grounds of Fordham University. In 1839, Bishop Hughes purchased the old Rose Hill Manor estate, and erected on it the first flourishing Seminary of the diocese of New York. His Pastoral for 1849 thus refers to the project: "When we were charged by the supreme authority of the Church with the administration of the Diocese of New York, in 1839, the number of clergemen in the mission was between forty and fifty. There was not at that time either a seminary for the education of candidates for the holy ministry, or a college, or a religious house of education for the youth, male or female, of our growing population. At the close of the year 1839, what is now St. John's College, with its premises, was purchased. It consisted then, as to buildings, of the single main edifice and two

wings, roofed, but interiorly not half finished. In five short years St. John's College rose, from the condition of an unfinished house in a field, to the cluster of buildings of which it is now composed; and from an obscure Catholic school, beginning with six students, to the rank and privileges of a university." Thus wrote Bishop Hughes, eigthy years ago.

The first of this original cluster of buildings was opened in 1840 as St. Joseph's Seminary; the second in 1841 as the preparatory College of St. John the Baptist. Its president was Rev. John McCloskey, who, thirty years later, became the first Cardinal and Prince of the Church in America. During the school year 1844-45, the stone parish church, which succeeded a poorer, provisional structure, was erected during the presidency at the college of Rev. James Roosevelt Bayley, who as Archbishop of Baltimore with the rank of Apostolic Delegate conferred on Archbishop McClosky the biretta of the Cardinalate.

Incorporated in the present chapel structure is the stone parish church of 1844, which to the utmost possibility has been kept intact. An institution like Fordham University, numbering between eight and nine thousand students, needs, and long has needed, a chapel more accommodated to its overcrowded ranks than was the modest edifice of 1844. On the other hand, the older structure was embosomed in memories too fond, and had hallowed the history of our ancestral times and heroic forebears too endearingly for any offspring of theirs to forget to its destruction the one monument that still memorized them most sacredly. Altered no more than the sheer necessity of riper days demanded, it has been preserved as the memorial of their holy achievements; and as a testimonial, common to them and to us, of God's abundant mercy to generations of the faithful of Fordham.

For a similar reason of reverance, though partly, too, for its own elegance, the wooden altar of the old church has been retained as the main altar of the newer chapel. A redolence, as it were the lavender of heavenly loves, which might well be called its lesser sanctity, breathes about it still, and accentuates to our mind, even as it may recall to our prayers, the faithful charity of our local forefathers—of sainted pastors like Fathers Thebaud, Larkin, Tellier, Moylan, Shea, of the Society of Jesus, and of many generations of the laity whose brave lives, through commerce with this altar, grew admirably from virtue to virtue in

ascensions to God. Though it is the Altar that sanctifies the gift, as Our Lord assures us, yet the lowlier gift which those lives have given this particular altar is too prizable a part of our heritage not to be retained.

This heritage is notable. Archbishop Hughes could say, that in 1839 the number of churches in the diocese was only seven. Included in these, it may be, are the churches of Saugerties, first built in 1833; of Cold Spring, first built in 1834; of Poughkeepsie, first built in 1836; and of Goshen and of Newburgh, whose first structures were both erected in 1837. But in the Bronx, though the history of St. Raymond's reaches back to 1842, still the church of Fordham sees standing today the very edifice itself that it built in 1844. As the pricelier part of this enlarged chapel, it remains now almost as it was then, still untouched of time save for a deeper mellowness, which but makes it all the more unfit for any time's forgetting. May it be the Providence of God, that the far-off century, which is to see the expected sketches of the ruins of St. Paul's, will see standing even then, though happily more magnified than it is today, this same historic nave that nurtured the first Catholics of this borough, and in which are enshrined so many generations of God's mercy to His grateful household at Fordham!

In keeping with the commemorative tenor of the occasion, the dignitaries of the Mass are the senior priested sons of Fordham University. The Society of Jesus, at the request of the diocese, took title to the institution in 1846. Of the many Fordham graduates who have received Holy Orders, some few of a former generation survive, whose venerable years in God's service add a special blessing to this occasion.

The celebrant of the Mass, Rev. Henry F. Xavier, is a graduate of the class of '78. The deacon, Rev. Thomas J. Donlon, is a graduate of the class of '80. The subdeacon, Rev. John H. Dooley, is a graduate of the class of '87. Rev. Cornelius J. Clifford, who will deliver the sermon of the occasion, is a graduate of the class of '79.

The three Papal Knights in attendance on His Eminence, Cardinal Hayes, are Hon, Morgan J. O'Brien, graduate of '72, Dr. James J. Walsh, graduate of '84, and Robert C. Graham, graduate of '06.

The ushers are the six Fordham graduates who have served longest on the Fordham Faculty.

Physics Club Holds Meeting at Fordham

The one hundred and eighty-third meeting of the

Physics Club of New York, was held Saturday, March 2, at Fordham. The club which is composed of high school physics teachers of New York, is organized to keep its members conversant with the latest discoveries and newest methods of instruction and experiment known to the world of Physics.

The meeting held on March 2, at Fordham had for its triple purpose the inspection of the complete and modern equipment of the physics laboratories of the Theodore Roosevelt High School, across the street from Fordham, an illustrated lecture on earthquakes at the newly enlarged Fordham Seismic Station, and a group of lectures by members of the Physics staff at Fordham University.

Arrangements for the visit of the Physics Club, were in charge of Maurice W. Kearney, President, and John W. McCormack, Secretary, while Father John J. Lynch, S. J., head of the physics department at Fordham planned the program for the visitors.

The routine of the visitors was as follows: From ten to eleven o'clock was spent inspecting the laboratory equipment in the new Theodore Roosevelt High School, especially the modern built in electrical measuring instruments; from eleven o'clock till one a series of lectures was attended; the first, by Mr. McNiff of the Fordham faculty, was an explanation of the operation of X-Ray apparatus. The second lecture given by Mr. Hurley, likewise of the Fordham faculty, included in its scope the Ultra-particle, air-jet demonstration and the new thermo-electric magnet. The third part of this program was an illustrated talk on earthquakes and inspection of the Fordham Seismograph outfit under the direction of Mr. John Tynan, S. J., of the physics department of Fordham.

When this part of the program had been completed the members of the Physics Club were invited to be the guests of the Fordham Physics Department, at a luncheon given in the college dining room. Following the luncheon the session was adjourned following a few remarks by the president, Mr. Kearney, in which he expressed the gratitude felt by the Physics Club for the courtesies which had been extended them.

Benefit Concert for School of Sociology

On Monday evening, April 15th, a concert for the benefit of the Fordham University School of Sociology was given in the Metropolitan Opera House. Mr. Beniamino Gigli, Miss Mary Garden, Mr. Eustace Horodyski and the college Glee Club rendered an en-

tertaining musical evening to a large audience. The program included: "The Song of The Jolly Roger," and the "Viking Song" by the Glee Club: "M'Appari" from "Marta," "Agnus Dei", "Mother Machree," and "Mirame Asi" by Mr. Gigli; "Romance," "Tte Steppe," "Habanera" from "Carmen," "Soir," and "Le Nil" by Miss Garden; and Beethoven's "Sonata" (Opus 27, No. 2), and Chopin's "Balade in A-flat major by Mr. Horodyski. The program concluded with a duet from "Manon" by Miss Garden and Mr. Gigli.

The concert was the last appearance this year in New York of Beniamino Gigli and the second appearance here in four years of Mary Garden, of the Chicago Opera Company. In addition much interest was aroused about Eustace Horodyski who made his first appearance in New York. The Glee Club sang with its usual perfection the two songs which were generally considered the favorites at their annual concert. They rendered "Songs My Mother Taught Me" as an encore.

Rev. William J. Duane, S. J., President of the University, addressed the audience during the intermission, thanking them for their aid to the School of Sociology and praising the great work being done by that branch of the University. In particular he expressed his gratitude to all those on the committee in charge of the concert and others who lent their aid to the project.

The Executive Committee contained the names of many people prominent in New York society including Mr. Clarence H. Mackay, President; Hon. Francis X. Mancuso, Chairman; Hon. Morgan J. O'Brien, Treasurer; Mr. Edwin J. Cooley, secretary; Hon. John W. Davis; Hon. Martin T. Manton; Charles M. Schwab; Maj. Gen. William N. Haskell; Hon. Charles Evans Hughes; Otto H. Kahn; and Hon. Grover A. Whalen.

On the program as honorary guest were His Eminence Patrick Cardinal Hayes; Reverend Edward C. Phillips, S. J.; Reverend William J. Duane, S. J., His Exellency the Governor and Mrs. Franklin D. Roosevelt; the Honorable Herbert H. Lehman and Mrs. Lehman; His Honor, James J. Walker and Mrs. Walker; His Exellency, the Right Honorable Sir Esme Howard, G. C. B., etc, and the Lady Isabella Howard; His Excellency Nobile Giacomo di Martino and Nobile Donna di Martino; His Excellency H. H. Albert Prince de Ligne and Princess de Ligne.

The Cardinal was unable to attend but sent his good wishes for the sucess of the concert and in a let-

ter to Father Fortier, Dean of the School, commended with great warmth the work being done by the School of Social Service.

The proceeds of the concert are to be added to the $500,000 Endowment Fund which the friends of the school are endeavoring to raise. Many prominent pastors of Manhattan and the Bronx cooperated with Father Fortier and the Committee in making the concert a success.

Evolutional Hypothesis Refuted by Seniors

The Senior Class of St. John's College, Fordham University held a public Philosophical Disputation on Friday morning March 15. Following the custom of past years, members of the graduating class argued in strict Scholastic form on objections to the matter taught in Senior Philosophy. This year the subject matter was taken from the Psychology of Evolution.

Last year Mr. Daniel Curry '28 defended the Thesis on the Rights of Man. The program this year was under the direction of Father Joseph A. Murphy, Professor of Senior Psychology, and David J. Bannon was the defender.

The disputation was opened with a formal exposition on "The Evolutional Hypothesis and Philosophy" by Edward J. McNally, '29 in which he discussed the value of the evidence offered by the advocates of Evolution to prove that the plant and animal world has developed by Evolution and showed that such evidence is not sufficient to warrant such a conclusion.

Mr. McNally was followed by Richard J. Kennedy, '29 who continued the discussion by applying the Evolutional theory to the development of man under the topic "The Evolutional Hypothesis and Animal Psychology."

In the formal Disputation proper David J. Bannon defended the thesis against the objections of Douglas J. Hennessy and Joseph S. Murphy.. Each of the objectors was allowed a certain length of time in which to propose and prove his objection. In the end it was conceded that Mr. Bannon had answered the objections very well indeed.

The entire program occupied the better part of two hours. At the end, the Rector, Father Duane, spoke a few words of congratulation and complimented the class on the showing its members had made in the simplicity and thoroughness of exposition and their knowledge of the subject. It was the opinion of the occupants of the box, Father said, that they had never heard the subject more clearly put. He stated the

value of the formal treatment of the argument and again congratulated the class.

The audience was made up of the Junior and Senior classes of Fordham and some members of the Senior classes of Mt. St. Vincent, Good Counsel and of Manhattanville. With the Rector were Monsignor Chidwick from St. Agnes' Parish in Manhattan, Monsignor Burke from St. Philip Neri's in the Bronx, Father McCarthy from Throgg's Neck, Father Kane from Yonkers, Father William Kelly, O. P. of the Dominican Mission Band and Father Woodlock S. J., from London, England, who was giving a series of Lenten Sermons at Our Lady of Lourdes. With Donald F. Connors, the President of the Senior Class, were the Presidents of the Senior Classes of Good Counsel, Mt. St. Vincent and Rutgers. Among the other guests were Sisters from Georgian Court in Lakewood, New Jersey and Sisters from Good Counsel College, President Erickson of Upsala College in East Orange and men from Columbia and other Universities around New York as well as representatives of the various departments of Fordham including the Science Departments, the Military Department, the Philosophy Department and the undergraduate Departments.

Georgetown University—Chinese Instructor Appointed

In line with its policy to expand its activities on Far Eastern affairs, the School of Foreign Service of Georgetown University has just appointed as instructor in the Chinese language at the School, Mr. Chung-Fu Chang. Mr. Chang is a graduate of Tsing-Hua College in Peking, and after leaving that institution came to the United States under government scholarship, took courses at the University of Michigan where he graduated, later studied at Harvard University Graduate School, receiving from that institution the degree of Master of Arts. Since that time he has been completing his work as a candidate for the Doctor of Philosophy degree in Johns Hopkins University. He has been engaged in special research study on the Anglo-Japanese Alliance. While in China he was associate editor for the Commercial Press of Shanghai, China.

Foreign Service Professor to Conduct Summer Course

Dr. J. De S. Coutinho, head of the Portuguese department at the Foreign Service School, who is a permanent visiting professor at the University of Berlin, is to conduct a series of courses at that institution next Summer.